

The Improvement Era



General Conference Edition

MAY, 1944

VOLUME 47 NUMBER 5

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SALT LAKE CITY, UTAH



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The PEOPLING of AMERICA

By DR. CHARLES E. DIBBLE

SINCE the discovery of the New World, interest in the problem of the peopling of America has never abated. The science of anthropology has gathered and sifted evidence and formulated theories of origin. The theories fifty years hence may not be those of today, for, as new evidence appears, scientists reject, revise, and reformulate.

One trend is discernible to the student of aboriginal origins: the peopling of America is not to be explained as one migratory wave, nor as a series of migratory waves from the same point or over the same route. Man's coming to America is to be explained by a diversity of migrations which took place over an extended period of time.

A resifting of the evidences of American origins has been presented by Jose Imbelloni, chief of the division of anthropology in the Argentine Museum of Natural Sciences. Mr. Imbelloni has given special attention to the origin problem since 1926, and he writes of his research in the latest issue of the anthropological publication *Acta Americana*.

Mr. Imbelloni asserts "that to assign American man as a whole to the Mongolian branch, even as a severed branch, is contrary to fact." He believes that the peopling of America was the result of widespread processes which may be listed as a succession of migratory waves:

1. The Tasmanid (similar to present-day Tasmanians) who came to occupy extreme South America and parts of northern California.

2. A Melanesian somatic type of low stature (seed gatherers) who occupied the eastern plateau of Brazil, the Mato of the Amazon forest, northern Mexico, and the southern portion of the lower California peninsula.

3. A premongoloid Australian type of nomadic huntsman called the Planids and Pampids, which, in time, occupied the plains of North America and the pampas of South America.

4. A mongoloid element (Amazonids) whose habitat in the New World is exclusively South America.

5. The Pueblo-Andid group which has its seat in the southwestern United States and the Andes. They were predominantly mongoloid and practiced intensive agriculture.

6. The Isthmid group related to the peoples of Indonesia, whose influence extended throughout Central and South America.

7. Lastly came groups which settled

MAY, 1944

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in the North American northwest and Canada; the Columbides and the Esquimales.

Mr. Imbelloni's multiple origin theory clearly indicates that we have years of research ahead of us on the problem of

the peopling of America. Certainly, as Central America and South America are more thoroughly explored and studied, the answer to the problem of origin will call for a continued re-evaluation of the known evidences.

Challenge to the Church

F. WALLACE McBRIDE of the Southern States Mission, South Carolina Branch, sent in twenty ten-year subscriptions to the *Era*. Our hat's off to this up-and-coming district of a wide-awake mission! In his letter, he said: "During the present period of prosperity, to secure as many ten-year subscriptions to the *Era* as possible, that this most valuable magazine may flow into the homes of our people during the years of depression which are certain to follow the present world conflict."

The Cover

THE great tabernacle has attracted numberless thousands of tourists who have visited Temple Square. To Latter-day Saints, it is more than a curiosity: it is a symbol of faith and works; faith that even under pioneer conditions they could build a worthy edifice in which they could worship their Eternal Father, fittingly by word and music. The cover study is the work of Jeane Orlando.

★

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The Improvement Era

"THE GLORY OF GOD IS INTELLIGENCE"

MAY, 1944

VOLUME 47, NO. 5

"THE VOICE OF THE CHURCH"

Official Organ of the Priesthood Quorums, Mutual Improvement Associations, Department of Education, Music Committee, Ward Teachers, and Other Agencies of the Church of Jesus Christ of Latter-day Saints

★

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Old-Fashioned Woman

CERTAIN old-fashioned values are timeless, even in a world of change. And one of the chief of these is the unending value of home and mother. But what pride lies in a Mother's Day celebration when those who would honor her do not adhere to the truths which she taught them in their early years?

Not all the precious gifts in a world of wealth can equal the devotion from a life in accordance with the ideals which she holds dear.

★

Executive and Editorial Offices:

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—Photograph by
Homer Wakefield

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MAY, 1944

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Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

THE dimout regulations in Los Angeles have so decreased the light from the city scattered back from the sky to the 100-inch telescope on nearby Mt. Wilson that photographic exposures can be made twice as long for faint stars without an increase in light showing in the sky background.

COOKING tests have found that just over a quarter the weight of spray-dried whole egg powder is equivalent to the liquid egg.

OVER 7,000 cases have been treated with the electric-shock therapy for paranoia, dementia praecox, and severe melancholia. By giving an electric shock lasting for a fraction of a second to the brain, the convulsion which follows may restore the brain to normal. Under proper supervision only four deaths oc-

curred, much lower than the insulin and metrazol shock methods.

THE blue color of the ocean results from the sea water's absorbing red light ten times more than blue.

THE propellant powder in a gun burns at a rate of only two feet a second, but the rate in an explosion is very fast, with nitroglycerin as great as five miles a second.

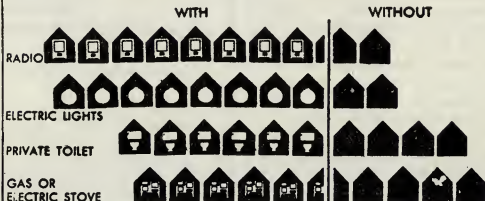
IN 1943, there were 6,764 new books published in the United States, according to *Publishers' Weekly*. Almost a thousand were fiction, two-thirds of a thousand juveniles, over five hundred technical and military, with almost as many on philosophy and religion.

BIRDS, including homing pigeons, cannot "fly blind." It has been found that when they run into fog or clouds, or are blindfolded and released from an airplane they set their wings for a glide and land at once.

THERE are no cases on record of deaths or permanent ill effects from airsickness. There is only temporary discomfort.

TELEFACT

EQUIPMENT OF AMERICAN HOMES



A PENDULUM clock, if it could be kept cool, on the sun would run over five times as fast as on the earth because the acceleration of gravity is almost twenty-eight times greater. Similarly on the small planet, Eros, a clock would indicate about two seconds for every minute it would run on the earth.

ALEXANDER BOGOMOILETS, president of the Ukrainian Academy of Sciences, has developed a serum which stimulates the connective tissues and has found wide application in the healing of wounds and bone fractures.

APPLE TREES do not show a decreased rate of using plant food until more than four-fifths of the available water has been utilized.

THE Bible is now completely recorded on phonograph records. The Bible's more than three-quarters of a million words takes 169 records, each taking a half hour to play.

HUMAN blood plasma has been found by U.S. Navy doctors to be very effective in the treatment of second- and third-degree burns. The plasma is mixed with five percent sulfanilamide and made into a salve by adding a thickening agent.

A NEW process has been developed to take the place of the usual hog-scaiding to remove the hair in meat-packing. In the new method the dead hog is submerged in a tank of liquid plastic which can be peeled off with the hair when cool. The hair can be used for brushes just as well when obtained in this way.

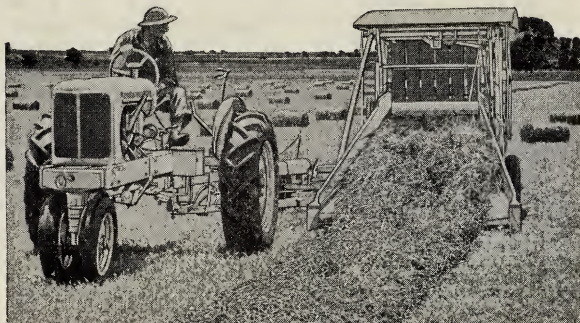
THE San Jose Canner variety of tomato plants has been found to have a good tomato yield if the night temperature is between 60 and 70 degrees Fahrenheit, but below 50 and above 80 practically no fruit is formed and growth is slowed down. The experiments at California Institute of Technology found also that the growth is less sensitive to temperature than fruit formation, so that a good-looking plant but no tomatoes would result from night temperatures of 50 degrees.

THE essential oils from onions have been found to contain substances which kill bacteria, yeast, and even the eggs of certain lower animals. Some of the substances are being tried in the treatment of infected wounds.

A CARROT diet has a beneficial effect on eyes with nearsightedness, experiments at Sweet Briar College have found.

ACCORDING to estimates, about three million tons of fish are caught by the guano birds off the coast of Peru.

When the Boys come home, there will be ...



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One man sitting on the tractor seat, master of his own hay crop! Rich protein and carotene formerly leached by the rain and bleached by the sun can be safe in the bale the hour hay is cured.

This machine forms a new type of weather-resistant rolled bale which will be handled mechanically from field to haymow. It is wrapped with ordinary twine, with the leaves sealed inside, protected from the elements by the bale's outer layer which serves as a "raincoat". It may be fed any of three simple ways: 1. Unrolled like a carpet 2. Sliced open lengthwise 3. Placed in feed rack whole, with twine removed.

Men who believe progress is yet young are planning equipment like this for even better living on the farm.

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Poetry

GOOD NIGHT, MY BOYS, GOOD NIGHT!

By Put. Riley C. Tison

GOOD NIGHT, my boys! Your busy day is
past,
The twilight's here, and sandman calls at
last;
Your toys have served you well, and you've
been told
How Christ brought back the lost sheep to
his fold—
A bed-time truth which makes your clear
eyes glow—
Tonight he's watching o'er the lambs, you
know,
Your prayers are past! your Bible verse is
said;
I've kissed your locks and tucked you both
in bed.
So rest and dream sweet dreams, 'twill all
be bright
When you awake. Good night, my boys,
good night!

Good night, my boys! You've both reached
manhood now,
The war and duty calls—and we must hush;
Your train is waiting—let me kiss each head,
As I did when I tucked you both in bed.
Just read your testament, be brave, and pray
That God will bring you safely home some
day;
Don't mind your mother's sobbing, and her
tears,
They tell of love that's grown through all
these years;
I dedicate you now to truth and right . . .
Good night, my boys, good night!

LILACS

By Wanda Greene

LILAC TREES are blooming now—
Beauty clinging to a bough,
Purple standing on a stem,
Fragrance fastened to a limb.

THE MAGICAL HEALER

By Welty B. Fahrney

YEARS ago a little kiddie
Played beside his mother's knee,
In the wildest of abandon,
He was scarcely more than three
And sometimes would pinch his fingers
Just because he didn't know,
Then he'd hold them up to mother,
And request that mother "Blow!"

There was never any hurting
That my mother couldn't cure
With her kissing or her blowing
And her mystical allure,
There was never any heartache
That I very long would keep
When she'd hold me and enfold me
Then say, "Now, let's go to sleep."

Years have passed, and so has mother,
And there's not in all this land
Any healing of another
Like my mother could command.
Love will bring her to the portal
When my last call comes to go—
Then I'll hold a sin-buried mortal
Up to her to have her "Blow."

SIMILARITY

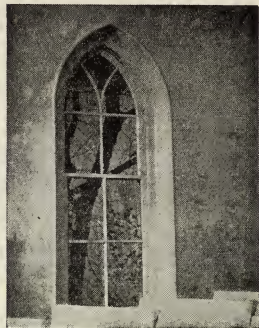
By Helen Miller Lehman

A QUIET, lonely street at night
With only here and there a light
Reminds me of men old and bent
Whose dreams are gone; whose days are
spent.

BENEDICTION

By Fay C. Bolin

I SAT in our old church one day,
And through the clear glass window
I could see blue sky above pink apple blos-
soms.
The soft May sunshine fell upon
The bowed heads of little children,
And I felt the spirit of the Lord
Like a garment folded about them.



WINDOW SERMON

Photograph by Ben B. Haines

OFFERINGS

By Agnes Just Reid

SOMEONE had brought a rare, rare rose
Set in a vase apart,
Someone had brought great gay bouquets
Of snowball and bleeding heart.
Hothouse and garden had given much
To gladden her troubled hours,
But the gift that truly touched her soul
Was a handful of Sego flowers.

IF I WERE YOU

By Grace McKinstry

AUNT MABEL says, "If I were you,
This is the way that I would do";
But if she could be, wouldn't she
Be pretty sure to think like me?
Or would she keep her grown-up mind—
Though children have another kind?
Aunt Mabel might be rather small
And still not be like me at all!
So, when she starts, "If I were you—"
I don't just think her talk seems true.

A BARE POSSIBILITY

By Alice Whitson Norton

TONIGHT a plane dipped low above my roof,
And left the tree atremble in its train;
While I dashed out and stared with quivering heart,
Until the lights were lost through silver rain.
"It could be you, my son," I softly sighed,
"Just striving in your way to let me know
You're close at home—not in some far-off spot
As I have had reason to believe, and so—
"I simply clasp my hands and say a prayer,
Not just for you—but gay youth everywhere,
Whose courage guides them safely o'er the sea,
With but one thought in mind—man's liberty,
Remembering, when my little prayer was done—
The pilot was at least some mother's son."

ARTISTRY

By Irene Lois Cowan

THE rainbow is the palette,
The caressing breeze the brush,
This wondrous world the canvas,
And the Master Artist, God.

FIRST STAR

By Rena S. Travaia

WHEN the shadows deepen over
Green of pine trees, straight and tall,
When the bees have left the clover
And the night birds softly call,
Then I turn from candles beaming,
Down a path that's dear to me,
Soon the first star will be gleaming
In the azure over sea.

There is dew upon the grasses;
There is healing in the air;
And a cool breeze as it passes
Scatters fragrance everywhere.
I can feel that God is nearer
With a benison of love
As the first star flashes clearer
In the canopy above.

REMEMBER?

By Mrs. N. C. Michaelson

EARLY morn in springtime, woodland path—
The world seemed brighter, when I saw you smile,
I felt the pressure of your finger tips,
As we walked on together, mile on mile.
The path grew rugged, as we journeyed on.
The sun burned hot, as roaring streams we crossed;
We climbed—and then I stumbled; lost your hand.
O, love 'tis dark—'tis dark. And I am lost.

TANKA

By Ruby Baird Andersen

THERE is divinity in ripening grain
Or flowering hawthorne bush.
But God himself is there
By the bed at night
For a young child's prayer.

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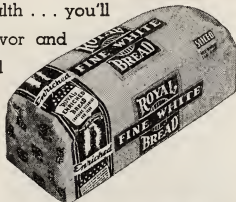
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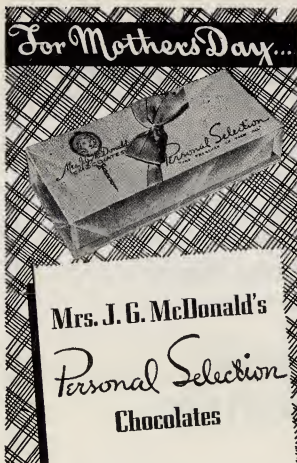
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Somewhere in the Pacific

DEAR MOTHER: As the days go by and Easter and Mother's Day approach, I am reminded of home and you, Mother—of the home and mother I knew as a child, as a boy and a man, but the home and mother with whom I have not kept in too close touch for several years, but whom I have continued to know during these years of absence and felt their warmth, friendship, and devotion continuously.

Easter and Mother's Day bear a striking similarity to me. Easter represents Christ's birth from the grave and his entry into a new life. Mother's Day represents birth and entry into a new life for me. Both persons are held high in the minds of all and revered by many. The agnostic acknowledges the greatness of Christ, the Christian worships him. The most prodigal child respects his mother, the obedient idealizes her. As for me, one I worship, the other I cherish dearly.

The life of Christ was one of service and tender devotion to his fellow men. Mother's life is one of endless work and sacrifice for her children. Like Christ, mother gives her all to her children even though they may not appreciate it.

Christ, it has been said, was never seen to laugh but to weep often. Mother, as I know her, was bright and cheerful but often sad. But sadness seems to be a counterpart of happiness. Life, it seems, is full of opposites. There could be no death if there were no life. There could be no immortality if there were no mortality. And there could be no love if there were no hate—and so there could be no happiness if there could be no sorrow.

Home as I know it seems to have been a place where these experiences were fully realized. I was taught to hate sin and corruption because its only reward was regret and disappointment—while I was taught the love of truth, clean living, industry, and fair play, because their rewards were a contented mind and happiness.

Home was a place of varied thought,

A SOLDIER'S LETTER to His Mother

always the novel or new was encouraged, but a hostile bastion against that which was bad as taught by the simple maxims of the Church of Christ.

As a financial structure, home was fragile and weak but a living fortress of courage—where within its walls our disappointments were comforted and healed. In their place were substituted determination and courage.

Ignorance was frowned upon—knowledge encouraged—it equipped one with courage and the ability to do. But there it was realized that knowledge has definite limits, and where knowledge ends faith must begin, but that it also must be guided by calm judgment and reason.

And within that fortress, home, an unlettered woman, unattired in clothes of splendor, unskilled in the finer dishes of cookery, unnoticed by other people of the world, was Mother. But there by her side I felt the strength of the conqueror, the wisdom of the philosopher, and the understanding of a great friend to man. There I could retreat to gather strength for the future, acquire wisdom for new attack, and gain faith for its accomplishment.

Now the world is torn apart by war—the forces of freedom against the forces of regimentation. Easter and Mother's Day take on a greater meaning.

Perhaps within the next few months we shall know whether we shall be permitted to govern ourselves. Its outcome will determine whether Easter and Mother's Day will survive and continue to mean the same as we have always known them. The outcome in my mind is certain. The price is overwhelming.

I don't mean this to sound like a voice crying in the wilderness, but it does seem to me that the people of the world have failed to incorporate in their lives a reverence for Easter and a respect for home. Take the meaning of these two institutions from our Western World and men drift through life aimlessly, blown like chaff before the wind. These things I say, Mother, because that is the way I have come to know them.

This is intended merely as the confession of a son who can now look upon Easter and Mother's Day quite objectively. I would not have you think for a minute your son is a saint. I merely respect the two great institutions which to me mean much, one of which you created for me.

Affectionately your son,

Archie
(Major Archibald Webb)

THE IMPROVEMENT ERA

Books

THE STORY OF THE MORMON PIONEERS

(Mabel Harmer. Deseret News Press, Salt Lake City. 284 pages. \$2.00.)
Lake City. 1944. 284 pages. \$2.00.)

The story of the Mormon Pioneers always grips those who read it, for the hardships of that trek, together with the courage that assured its success, make it one of the great stories of all history.

This newest book based on this heart-breaking journey is doubly valuable because into its writing have gone excerpts from hitherto inaccessible journals. These journals, now in the possession of the Utah State Historical Society, have been painstakingly gathered and copied by Juanita Brooks of St. George.

From this source material, Mrs. Harmer has written a history that should do much to humanize and vitalize this great movement for both young and old readers.

—M. C. J.

THE BEST AMERICAN SHORT STORIES

(Edited by Martha Foley. Houghton, Mifflin & Co., Boston. 1943. 428 pages. \$2.75.)

STUDENTS of short story will find this volume particularly stimulating, first, because of the stories themselves, which afford an insight into current short story trends, and second, because of the Yearbook of the American Short Story in which the editor includes the addresses of American and Canadian magazines publishing short stories.

Westerners will be interested to know that two stories from the *Rocky Mountain Review* are included, in addition to stories from *The Saturday Evening Post*, *Story*, *The New Yorker*, *Harper's*, *The American*, *The Atlantic Monthly*, *The Virginia Quarterly Review*, *The Yale Review*, *Harper's Bazaar*, *The Kenyon Review*, *Mademoiselle*, *Accent*, *The Antioch Review*.

With her usual acumen, Miss Foley has chosen stories which display the variety of life in the United States. Writers of short story will find the book useful as a text through which they may analyze the reasons for their success, and by which the writers may come to a more critical evaluation of their own work.—M. C. J.

CHINA HANDBOOK (1937-1943)

(Compiled by the Chinese Ministry of Information. Macmillan Company, New York. 1944. 951 pages. \$5.00.)

STUDENTS of the Chinese since the "China Incident" of summer 1937 will find this book invaluable because it is all-inclusive in its approach to China. Divided into twenty-five chapters, it deals with the background, including area and population, hydrography, climate, history, religion, language, and other items; analyzes Kuomintang; discusses government structure, foreign relations, and trade, public finance, communications, courts and prisons, the Sino-Japanese hostilities, as well as education and research, industry and labor, and mineral resources, as well as many other vital fields.

This book will answer a long-felt need to have this vital current material available in a readily usable form. The compilers are to be congratulated on the thoroughness with which they have analyzed their assignment, and with the excellence of the finished product.—M. C. J.

INDIAN CRISIS

(John S. Hoyland. Macmillan Company, New York. 1943. 193 pages. \$2.00.)

This compact book gives a wealth of information, including history which in India is an ever-present fact, for from that history stems much of the tragedy and glory of present-day India. The author, a Fellow of the Royal Historical Society and author of many historical, religious, and sociological subjects, lived from 1912 to 1928 in India where he served as principal of a high school, and lecturer in a college.

His treatment is sympathetic and yet fair, indicating methods that must be employed if the Indian question is to be settled justly and permanently. The scope of the book may be gained from some of the chapter titles: The Indian Land, Nature in India, Indian Personality, The Indian Village, The Indian City, The Indian Industrial Worker, The Caste System, The Outcastes, Famine, The Congress, Education, The British System, Gandhi, Nehru.

The book affords stimulating, illuminating reading.—M. C. J.

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A Letter For MOTHER'S DAY

BY BERNICE BROWN

Dear Mother:

I've nearly worn out my new spring shoes, besides flattening the end of my nose, window shopping for your mother's day gift. Still I don't have it. I was going to send flowers; then I remembered how startled you were last May, when our kindly mortician delivered my half-dozen carnations to the ranch in his hearse. I never wrap candy tight enough to survive the mails and our walls are frescoed with gilt-framed mottoes.

Because mothers give so much more than they ever receive I'm sending you a bill for Mother's Day. No, don't tell dad to start reaching down in his jeans. For it is one of those bills everybody thinks about, and nobody ever gets around to taking off the books. I'll just send you an I. O. U. written on my heart.

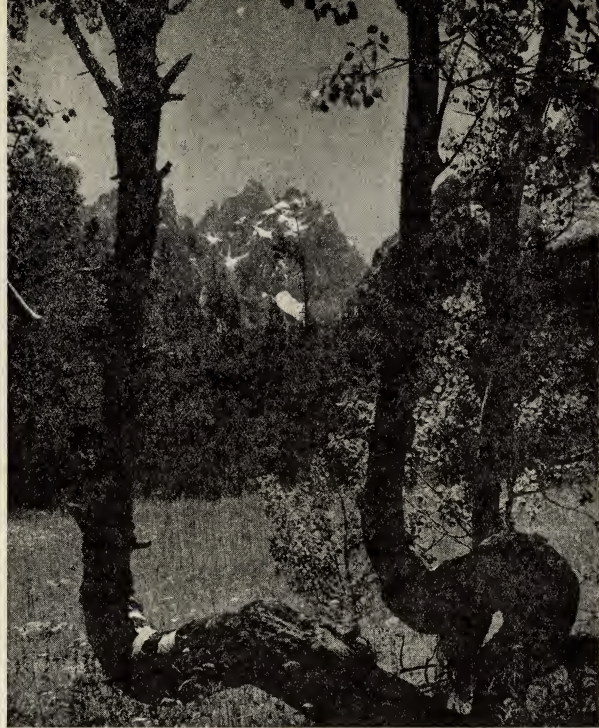
The account completely itemized would stretch into infinity but please find enclosed a few sample items.

1. To mother for seeing that I got my full ration of spinach and other allied foods with the result my physical equipment is more than adequate for combating life.
2. For the few well-chosen words by which you have diverted the turbulent moments of my life into quiet channels.
3. For always having my favorite foods on hand for my homecoming and no padlock on the ice box.
4. For being an eternal optimist. Whether I've brought you a hole in my stocking or a broken heart, you've mended both with equal skill, confident that your deft threads will hold together. And they have.
5. For preserving your faith as shining and unbattered as a child's and for instilling some of it into this child of yours.
6. For always smiling proudly from the fifty yard line whenever I've made a touchdown and successfully hiding your disappointment when I've fumbled the ball.
7. For making home the most tempting spot on earth.

Yes, for these and a thousand odd other reasons which I can't put into words, I'm saying, "Happy Mother's Day, darling."

Your daughter,
Bernice.



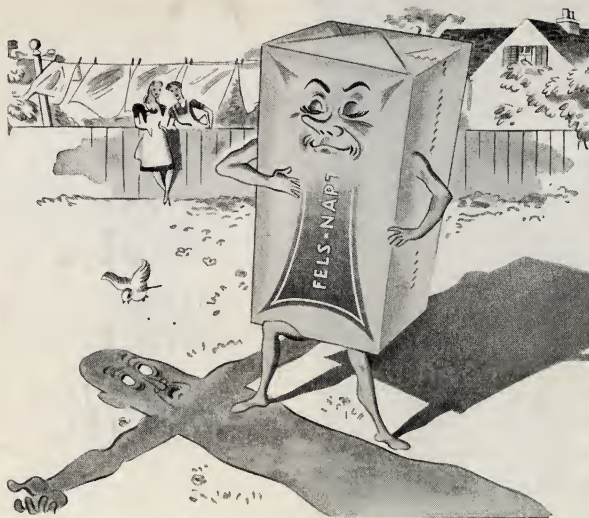


THESE SHALL RECEIVE

WRITTEN ON THE
TWENTY-FOURTH
PSALM

By
LARENE
KING
BLEECKER

Unto the hills where Jesus held communion,
Shall they ascend whose hearts defy the world?
Immersed in bitter hate and war's disunion
Beneath a flag of conquest, long unfurled,
Shall they stand who have profaned his name?
Who advocate but worldly power and greed? . . .
Did not he, whose love is like a flame,
Choose followers from men of humble deed? . . .
He that hath clean hands, the Father knoweth;
And he whose heart is pure unto the end.
For they are harvesters of seed who soweth
The Golden Rule, which tempers foe and friend.
For God hath founded it upon the seas,
The earth, and all the fulness of the land.
"Do thou unto others," bringeth peace
And charity, that comes from loving hands.
These shall receive the blessings of salvation:
The great, the lowly, humble ones of earth.
And they shall call to each and every nation
That living faith in God has brought rebirth. . . .
To those of heavy heart and saddened word,
Who shoulder loss, and have war's cross to bear,
Look up unto the mountains of our Lord!
Believe! And he will cast away your fear!



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In the conflict with Dirt, you can’t afford to be unprepared—or ‘neutral.’ Fels-Naptha Soap is made for, and used by, women whose only terms with the enemy are—
Unconditional Surrender!



FELS-NAPHTHA SOAP—banishes “Tattle-Tale Gray”

Soldier

CONTACT WORK IN PAROWAN STAKE

*By Durham Morris
Chairman, Parowan Stake Soldier
Contact Committee, Cedar City*

IN June 1942, the Parowan Stake presidency saw the need and importance of the work of keeping in touch with the boys and girls who were then in military service from the stake, and those who would enter later, and named a committee known as Parowan Stake Soldiers Contact Committee consisting of a chairman, secretary, and a ward committeeman from each of the thirteen wards in the Parowan Stake.

The functions of the committee may be classified under four main headings, as follows: First, to compile and to keep up to date a complete list of the names and addresses of all men and women from the Parowan Stake who are serving in the armed forces of the United States; second, to initiate and encourage letter-writing programs; third, to initiate and assist in carrying into effect programs for the sending of home town papers, *The Improvement Era*, and other suitable publications to the boys and girls in military service; fourth, to call upon and visit with parents having boys and girls in military service and to give them encouragement and assistance, especially in those cases where casualties or other misfortunes are reported.

There are now approximately 850 boys and girls from the Parowan Stake serving in the armed forces, and with so many of them changing their addresses frequently, the problem of keeping our list of addresses up to date has been an arduous one. However, through the efforts of our ward committeemen in contacting parents, and through the cooperation now being given by parents in reporting changes of addresses, our work has been systematized and is proceeding with efficiency. Our list, the only complete list in the county, is always available for use by any organization or individual.

In the letter-writing program, the committee has sought and received the active cooperation of all stake and ward organizations, and also the schools and some civic organizations. During the past twelve months at least one letter has been sent each month by some organization to all boys and girls in military service from the Parowan Stake. These letters have come in turn from the Parowan stake presidency, ward bishoprics (who have sent letters to all those in the armed forces from their respective wards), the priesthood quorums, Parowan stake soldiers contact committee, the M.I.A., the Sunday Schools, the high council, the Relief Societies, and the L.D.S. Institute. The let-

(Concluded on page 311)

THE IMPROVEMENT ERA

TESTIMONY AND BLESSING

By President Heber J. Grant

Address presented at the opening session of the 114th annual conference Thursday morning, April 6, 1944, in the Tabernacle

I AM grateful that the Lord has lengthened my life and increased my strength so that I may have the privilege and the joy of meeting with you at another general conference of the church.

I am grateful I can say that I feel I am better now than I was at the conference six months ago. I am able to work nearly half of each day at my office, and sometimes more, with the counsel and consent of my doctor. It is his recommendation, however, that I do not speak at this time, and so I shall ask your forbearance while that which I have to say shall be read. If I were on my feet, speaking under the momentary promptings of the Spirit, perhaps it would be given to me to say some things in addition to those which are here written—and I ask the Lord that he may direct all who speak during this conference, that they may speak under the guiding influence of his holy spirit, and that those things which are now read, and those things which shall yet be spoken, will further bear witness of the truthfulness of the cause in which we are met, and give comfort and counsel to all who shall hear or read them.

As I sit in this tabernacle my mind goes back over the many years that have passed since we first began holding meetings here. I see the leaders of this people who have come and gone—from Brigham Young on down—and I can see generations of the priesthood of Israel who have gathered here to learn their duty, to renew their faith, and to go forth to labor for the furtherance of the gospel of the Lord Jesus Christ. Faces and events pass in memory—the faces of mighty men of God, most of whom have long since finished their work here—and you, my brethren, have taken their places, and carry forward the work from where they left it.

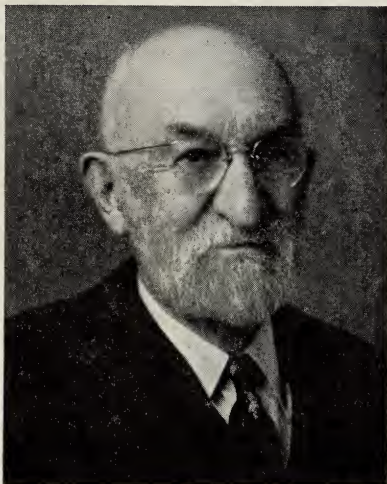
MY BROTHER'S CONVERSION

As I sit here today, I remember what to me was one of the greatest of all the incidents in my life, in this tabernacle. One Sunday afternoon, nearly fifty years ago, I came here as one of the youngest of the apostles to attend the meeting, and saw for the first time in the congregation, my brother who had been careless, indifferent, and wayward, and who had evinced no interest in the gospel of Jesus Christ. My brother, Fred, and I had engaged in a venture which had failed. We had both placed all that we had in it and more. Feeling that he had ruined me financially and being without that faith which sustains in time of crisis, Fred went into the woods with the intention of taking his own life. Finally, he got down on his knees and prayed, "O God, if there is a God!" When he got up from his knees, he threw his pistol into the brush, and sat down and wrote me a letter, saying that he knew there was a God who told men to do good, and that there was a devil who inspired men to destroy their own lives, which is second only to murder.

As soon as he had written the letter a spirit came over him telling him, "The minute your brother gets that letter he will insist on your being baptized. You are a fine specimen to be baptized; you are one of the worst profaners in the country; you once had an interest in a gambling house." And so he threw the letter into his trunk instead of mailing it.

The next night he wrote the same thing again, and shed more tears, but did not have the courage to send me that letter either. He wrote three such letters and put them all into his trunk. Finally, he wrote again and said, "Heber, this letter is going to be mailed," and he went to the

PRESIDENT HEBER J. GRANT



The Editor's Page

THIS hour, sooner or later, comes to all of us here on the stand.

I have enjoyed this conference very much. We have had a spirit running through it that seems to me unique in our conferences. There has been a peace, and a quiet; there has been a comfort and a consolation that I know have reached the hearts of all of us. I



J. REUBEN CLARK, JR.

humbly pray, and ask an interest in your faith and prayers to the same end, that what I may say tonight will not detract from that spirit, but, if possible, add a little something to it.

I should like, brethren, so far as I am able, to talk with you, not at you. I should like to speak, so far as I may, as if I were talking with you personally, each individual, that I might bring home to you the suggestions which are running in my mind.

I do not need to tell you that times are dark, nor that hate well nigh rules the world, that men have lost their reason, that they are guided in too large part by the basest motives which we have, and that as we stand today we are almost back to the beginning of civilization. I sometimes think it is hard for us to get to the Lord, and for the Lord to get through to us, through this pall of hate and murder which seems to envelop the earth.

I want to thank you brethren, the priesthood leadership of the church, for your great service as manifested in the work of the people. You are faithful, by and large; you do love the truth; you do love the work; and your highest interest is in furthering it in every way in which you can. We of the general authorities appreciate this service; we thank you for it more than we can express.

But our task is so great, and by ourselves we are so weak, that I wanted to say just a few words tonight on one or two points that might be helpful.

THE WAY OF

EVERYTHING OR NOTHING

We, of the Latter-day Saints, have everything, or we have nothing; there is no middle ground. We know, those of us who have the testimony—and all here have it, I am sure—that the gospel was restored; we know that Joseph was a prophet of God. We know that the Father and the Son came to him. We know we have the priesthood. We know that our church organization is divinely built.

WE OF THE LATTER-DAY SAINTS HAVE EVERYTHING OR WE HAVE NOTHING; THERE IS NO MIDDLE GROUND.

WHAT IS SCRIPTURE?

We have gained that knowledge by working for it just as we have had to work for every other kind of knowledge, for spiritual knowledge does not come without labor and faith, repentance, baptism, confirmation, the reception of the Holy Ghost. There are certain things which follow from that knowledge. Knowing these things, our responsibilities are almost beyond our bearing, except for the spirit of the Lord and the sustaining power of the Holy Ghost.

The Lord said to the brethren, Orson Hyde, the two Johnsons and M'Lellin, (I am reading from the 68th section of the Doctrine and Covenants) :

WE CANNOT BE ONE UNLESS WE ARE ONE IN SPIRIT, IN BELIEF, IN KNOWLEDGE, AND IN ACTION.

And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost.

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

Behold, this is the promise of the Lord unto you, O ye my servants.

Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come.

This is the word of the Lord unto you, my servant Orson Hyde, and also unto my servant Luke Johnson, and unto my servant Lyman Johnson, and unto my servant William E. M'Lellin, and unto all the faithful elders of my church.

With our knowledge of the restoration of the priesthood and of the church organization, are we prepared to go

forward under this principle which the Lord lays down? I call your attention to the fact that there is no limitation as to the matters to be covered by that scripture of which the Lord speaks. Having in mind that this church of ours is a practical church, that it deals with temporal as well as with spiritual affairs, I submit that whatever comes from the voices of those who hold that authority is scripture, no matter of what they may speak. That conclusion to me is inevitable.

Anything and everything that affects the well-being of us Latter-day Saints or that has to do with our religion, may become part of that scripture; and when the servants of God speak to us about such things, speaking under the inspiration of the Lord, then their words become scripture.

How shall we know when they speak under the inspiration of the Lord?

I cannot tell you how to know, but I can tell you that every man holding the priesthood, who is obeying the commandments of the Lord and is living righteously, he will know without doubt when God's servants speak under inspiration. The spirit will bear true witness.

THE DOCTRINE OF ONENESS

WITH the foregoing in mind, I recall to your minds that the Lord has said: "Except ye are one, ye are not mine." We cannot be one unless we are one in spirit, in belief, in knowledge, and in action. There is no other way. You bishops, bishoprics, you have had experience in your wards. There is nearly always somebody in your ward who is out of harmony with you, who wants to do things some other way than the way in which you want them done. There may be groups in the ward who think that what you do in the Welfare, and in the auxiliary organizations is not right, and they want to do it some other way. I do not need to tell you how much of a handicap that is to you in your work; you know it better than I.

You presidents of stakes know how difficult it is to guide and direct your

THE IMPROVEMENT ERA

UNITY

HOW TO BE ONE

By President J. Reuben Clark, Jr.

OF THE FIRST PRESIDENCY

Address delivered at the Friday evening session of the 114th annual general conference, April 7, 1944, in the Tabernacle

stakes as you would like to do, when you have some bishop that draws off to the side; your stake suffers.

We of the general authorities know how difficult it is when presidents of stakes draw away, when they try to explain away instructions, when they seem to try, not to find out what the president of the church wants done, but 'how can we interpret this instruction so as to do what we want to do, and yet come within the words of the instruction.'

as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnoiaum, or eternal.

And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all. . . .

I dwell in the midst of them all; I now, therefore, have come down unto thee to

BRETHREN, I WOULD RATHER LIVE IN A LOG HUT, SURROUNDED BY MY CHILDREN, NEAR MY OLD HOME, AMONG MY OLD FRIENDS, THAN TO LIVE, TORN AWAY FROM ALL THESE, THE CHARITY INMATE OF A STATE PALACE.

Among the general authorities ourselves, are we prepared to accept just what the prophet of God says and do it, rather than try to construe it to suit ourselves, to suit our own views?

ORDER IN THE CHURCH

There is an order in the church, and you know that order as well as I.

I am much impressed always, as we all are, with the great book, the Pearl of Great Price. I want to refer to the third chapter of that book, where it talks about the different times, but that there is one time which rules all the others, and that is the Lord's time;

deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them;

THE CONSTITUTION WAS FRAMED IN ORDER TO PROTECT MINORITIES.

where it talks about the different magnitudes of planets and heavenly bodies, and tells us that there is one heavenly body which rules the rest.

So we build up from the individual, from the lowest, up until the highest. The record then begins to talk about spirits. The Lord said to Abraham:

Howbeit that he made the greater star;

thou wast chosen before thou wast born. (Abraham 3:18-19, 21-23.)

The principles that I wish to get out of this scripture, brethren, are these: We were not all equal in creation; we are not all equal in authority here; we are not all equal in intelligence. But unless we are one, we are not the Lord's.

But how then can we be one?

We cannot be one with some bishop who has some plan of his own which he wishes to govern the whole church. A bishop, great and important as is his office and calling, is in authority a shorter time, a lesser light, an inferior planet, a secondary intelligence, as it were. True, every man, every officer in the church has the right to inspiration and revelation as to how he should conduct himself and how he should carry on his office and his duties. But when that inspiration and revelation come, they will never be out of harmony with church discipline, nor with the revelations of the mind and will of God made known to his prophet on earth. The president of the church, not a bishop of a ward, nor the president of a stake, lays down the rule for the church. Whenever any church officer gets any other impression than to follow the president of the church, that impression is not coming from the right source.

The oneness must come, brethren, through being one with him who stands at the head of the church. And it is the duty and obligation of every officer of the church to square himself fully, wholly, unreservedly, without deception, without equivocation, to the mind and will of the Lord as revealed to our prophet, seer, and revelator. I say again, this principle relates to all the things that affect the well-being of the church.

THE WELFARE PLAN

I WANT to say a word about the Welfare. We have been urging the bishops to take off government relief, as rapidly as they could, the worthy poor of the wards. This is the counsel of the president of the church. There has been some complaint about this counsel. Sometimes it has seemed as if perhaps we were not wholly one in that plan. Some bishops and presidents of stakes seem not to feel that this should be done. Yet there will come a time, I feel very sure, when for those worthy poor it will be the church or nothing.

Already, since 1938, the federal government has reduced its appropriation for public relief by two-thirds. It seems inevitable that that reduction must continue. In urging the bishops to take off relief the worthy poor, we have asked them to go first to the children of the poor, to see if they cannot care for their parents, and we have said that if they cannot carry the burden, then the church is to help, either partly or in full.

Now, we cannot give to the worthy poor of the church all the luxuries that the rich enjoy. That cannot be done by any agency, either governmental or church; but the church can provide the worthy poor with the necessities of life.

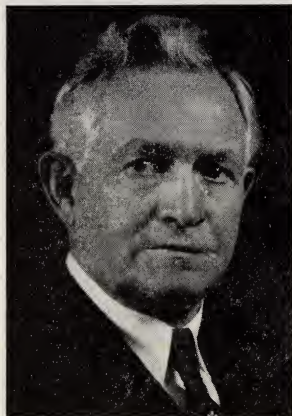
We have heard of a few cases—I hope we have heard of all of them—where children have induced their parents to deed to them the parents' property, and then have put their parents on

(Continued on page 336)

My brethren and sisters: I am glad to worship with you and with the Tabernacle Choir on this the Lord's day, so designated by the early apostles in commemoration and in testimony of the resurrection of our Lord.

However, as I fill this assignment to speak to you I am deeply conscious of the fact that I am feeling more the sig-

The RESURRECTED



DAVID O. MCKAY

nificance of the resurrection than I am able to express. I pray, therefore, that the Spirit of the Lord may enlighten our minds to see and touch our hearts to feel more than my mere words will denote.

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19: 25-27.)

He who can thus testify of the living Redeemer has his soul anchored in eternal truth.

The latest and greatest confirmation that Jesus rose from the grave is the appearance of the Father and the Son to the Prophet Joseph Smith, nineteen hundred years after the event that today Christendom is celebrating. It is highly appropriate, therefore, that the church should join in the annual festival commemorating the resurrection of Christ, the most significant, the most memorable event in the history of mankind.

This miracle of life is significant not only in itself, but in its connotation of all the basic principles of true Christianity.

DISBELIEF ALL TOO GENERAL

JUDGING from the war now raging it is quite evident that leaders of some of the governments of the world do not believe in the actuality of the resurrec-

tion. At least the beginning of this deadly conflict indicates that they not only do not accept it as a fact, but reject it as a myth or superstition. At any rate, we know that the leaders of the nation directly responsible for starting this worldwide holocaust have openly repudiated Jesus Christ and his teachings.

Too many today are like the men on Mars' Hill two thousand years ago who erected an altar to "The Unknown God," but who knew little or nothing about him. We read that on his way to

scription, "To the Unknown God." Whom, therefore, ye ignorantly worship, *him declare I unto you.*"

As Paul discoursed eloquently on the personality of God, the philosophers listened curiously though attentively until he testified that God had raised Jesus from the dead.

When they heard of the resurrection, some mocked and all but a few turned away, leaving him who had declared the truth even more lonely than ever.

Today, as on Mars' Hill, when we

NO MAN CAN ACCEPT THE RESURRECTION AND BE CONSISTENT IN HIS BELIEF WITHOUT ACCEPTING ALSO THE EXISTENCE OF A PERSONAL GOD.

the Areopagus, Paul had beheld magnificent statues erected to various gods which the Greeks worshiped—to Mars, the god of war; Aphrodite, the goddess of love; Bacchus, the god of wine, and towering above them all, the Pallas-Athene, the goddess of wisdom, the protectress of Athens—these and many others.

Here frequently gathered philosophers and judges, the ablest thinkers, the wisest sages of the ancient world, considering and discoursing on the mysteries of life and the destiny of the human race.

speak of the resurrection of the dead, there are some who mock and others who doubt and turn away. Today, as then, too many men and women have other gods to which they give more thought than to the resurrected Lord—the god of pleasure, the god of wealth, the god of indulgence, the god of political power, the god of popularity, the god of race superiority—as varied and numerous as were the gods in ancient Athens and Rome.

Thoughts that most frequently occupy the mind determine a man's course of action. As one writer aptly

THE GOSPEL TEACHES THAT CHRIST IS THE SON OF GOD, THE REDEEMER OF THE WORLD.

In the midst of all this worldly wisdom there stood a lonely little brown-eyed man who challenged much of their philosophy as false and their worship of images as gross error—the only man in that great city of intellectuals who knew by actual experience that a man may pass through the portals of death and live—the only man in Athens who could clearly sense the difference between the formality of idolatry, and the heartfelt worship of the only true and living God. By the Epicureans and Stoics with whom he had conversed and argued, Paul had been called a babbler, a setter-forth of strange gods: "So they took him, and brought him unto Aeropagus, saying, 'May we know what this strange doctrine whereof thou speakest is?'"

"Ye men of Athens," said Paul, "I perceive that in all things ye are too superstitious.

"For, as I passed by, and beheld your devotion, I found an altar with this in-

says: "The ever pressing pursuit of secular aims—natural science, commerce, luxury—any form of earthly ambition or absorption, makes the mind incapable of receiving, understanding, or even entertaining the idea of any Being higher than man, or any state of existence higher than the present." It is therefore a blessing to the world that there are occasions such as Easter which, as warning semaphores, say to mankind: In your mad rush for pleasure, wealth, and fame, pause, and think what is of most value in life.

When men heed this warning, and search the innermost recesses of their hearts, they find that the most important question of their lives relates to the subject of immortality. A leading railroad man, as quoted in *Young Man and the World*, expressed the thought of many when he said:

I would rather be sure that when a man dies he will live again with his conscious identity, than to have all the wealth of the

CHRIST

By President David O. McKay

OF THE FIRST PRESIDENCY

Address delivered at the Sunday morning session of the 114th annual general conference, April 9, 1944, in the Tabernacle

United States, or to occupy any position of honor or power the world could possibly give.

A young student recently expressed the thought that belief in Christ as the Redeemer, as God made manifest, is waning; that professing Christians no longer believe that Jesus is the only Begotten of the Father in the flesh; that in some miraculous manner his death made expiation for sin; or that after his crucifixion Christ rose from the dead.

With a view of getting a cross-section of current opinion on this matter the following question was put directly to a number of leading citizens here in our city:

"Do you accept as a fact the actual resurrection of Christ from the grave?"

Among the twenty-six men contacted were ministers, doctors of medicine, lawyers, and leading business men. A majority answered yes, some equivocated, eight answered no.

to the disciples is shown (1) in their intense grief, (2) in the statement of Thomas, (3) in the moral perplexity of Peter when he said, "I go a-fishing," and, (4) in the evident preparation for a permanent burial of their Master. Notwithstanding the often-repeated assurance of Jesus that he would return to them after death, the apostles seemed not to have accepted or at least not comprehended Christ's statement as a literal fact. At the crucifixion they were frightened and discouraged. For two and a half years they had been upheld and inspired by Christ's presence. But now he was gone. They were left alone, and they seemed confused, helpless, and panic-stricken. Only John stood by the cross. Not with timidity, not with feelings of doubt, gloom, and discouragement

PRINCIPLES CONNOTED

THE event we celebrate today connotes the fundamental principles of the gospel of Jesus Christ. In general these are:

I. The Fatherhood of God

No man can accept the resurrection and be consistent in his belief without accepting also the existence of a personal God. Through the resurrection Christ conquered death, and became an immortal soul. "My Lord and my God" was not merely an idle exclamation of Thomas when he beheld his risen Lord. The Being before him was his God. Once we accept Christ as divine it is easy to visualize his Father as being just as personal as he; for, said Jesus, "He that hath seen me hath seen the Father."

Inseparable with the idea of a divine personal Being is the acceptance of him as the Creator of the world. True Christianity does not look upon the universe as the result of mere interaction of matter and motion, of law and force, but, on the contrary, it regards all creation as the product of a Divine Intelligence "who made the world and all things therein." As one writer puts it: "This is what Christianity means by a personal God. It believes that all existence has its roots in a conscious and intelligent purpose and that this purpose is good."

II. Sonship of Jesus Christ

The gospel teaches that Christ is the Son of God, the Redeemer of the world. No true follower is satisfied to accept him merely as a great Reformer, the ideal Teacher, or even as the One Perfect Man. The man of Galilee is, not figuratively, but literally, the Son of the living God.

III. The Immortality of the Human Soul

Belief in the resurrection connotes also the immortality of man. Jesus passed through all the experiences of mortality just as you and I. He knew happiness, he experienced pain. He rejoiced as well as sorrowed with others. He knew friendship. He experienced also the sadness that comes through traitors and false accusers. He died a mortal death even as every other mortal. Since his spirit lived after death, so shall yours and mine. So shall your soldier boy who gives his life on the battlefield.

IV. The Brotherhood of Man

One of the two great, general principles to which all other principles are subsidiary is this: "Love your neighbor as yourself," and correlated with it,

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BELIEF IN THE RESURRECTION CONNOTES ALSO THE IMMORTALITY OF MAN.

ACCEPTED AS FACT BY EARLY APOSTLES

ESTABLISH it as a fact that Christ did take up his body and appeared as a glorified, resurrected being, and you answer the question of the ages—"If a man dies, shall he live again?"

That the literal resurrection from the grave was a reality to the disciples who knew Christ intimately is a certainty. In their minds there was absolutely no doubt. They were witnesses of the fact. They knew because their eyes beheld, their ears heard, their hands felt the corporal presence of the Risen Redeemer.

ment is a skeptical world made to believe. Such wavering, despairing minds as the apostles possessed on the day of crucifixion could never have stirred people to accept an unpopular belief, and to die martyrs to the cause.

What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the gospel?

It was the revelation that Christ had risen from the grave.

I think it was Spurgeon who said:

His promises had been kept, his Messianic mission fulfilled. The final and absolute seal of genuineness had been put on all his claims, and the indelible stamp of a divine

ONE OF THE TWO GREAT, GENERAL PRINCIPLES

TO WHICH ALL OTHER PRINCIPLES ARE SUBSIDIARY IS THIS: "LOVE YOUR NEIGHBOR AS YOURSELF," AND CORRELATED WITH IT, THE PROMISE: "INASMUCH AS YE HAVE DONE IT UNTO THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME."

VALUE OF THEIR TESTIMONY

The deep significance of their testimony may be better understood when we realize that with Jesus' death the apostles were stricken with gloom. When he was crucified, their hopes all but died. That his death was a reality

authority upon all his teachings. The gloom of death had been banished by the glorious light of the presence of their risen, glorified Lord and Savior.

On the evidence of these unprecedented, unexpected, incredulous witnesses, faith in the resurrection has its impregnable foundation.

• The Foundations of HAPPINESS

Address delivered at the Thursday morning session of the 114th annual general conference, April 6, 1944, in the Tabernacle

By President George Albert Smith

OF THE COUNCIL OF THE TWELVE

I AM just trying to collect my thoughts, after listening to that remarkable report of the financial condition of the church. I am somewhat amused, too, because only a few days ago one of our citizens here in Salt Lake City told a friend of his in confidence that the church was tremendously in debt.



GEORGE ALBERT SMITH

I am grateful to our Heavenly Father this morning for the privilege of being here in this opening session of our general conference. I have been inspired

by the opportunity I have had of shaking hands with many of my brethren. It is always a joy to me to see you come here, from all parts of the church, to wait upon the Lord, and to participate in the activities of the conferences that are held from time to time.

As I look into your faces today, I realize that here is a very fine cross-section of the Church of Jesus Christ of Latter-day Saints, and I don't know where anybody could go in the world to witness a finer group of men in worship than we have here today.

I am grateful that President Grant was able to be with us. It is a marvel to me how his life has been preserved. Three times, to my knowledge, his life has been despaired of by those who are close to him, and he has been healed by the power of the Lord. Today is an evidence of what can come to an individual who lives a righteous life. He has always been active and a hard worker, and yet today, at eighty-seven years of age, he comes to us to enjoy part of conference, though his limited strength requires that he return to his home and rest before he can come back again.

I trust that I may have the benefit of your faith and prayers, that I may be led to say something that will be helpful, something that may cause us to feel that it is a privilege to be identified with the Church of Jesus Christ of Latter-day Saints. When we realize the situation that people of the world are confronting everywhere, when we pause long enough to consider that the world is in a critical condition, that the destruction of life and property goes on and increases as the days go by, we

may be grateful that we have benefited by those who were our forebears, who heard the cry to "Come out of her, O, my people, that ye partake not of her sins, and that ye receive not of her plagues."

When I realize that our people were gathered from a prosperous, fine section of the world, in most cases, and were transplanted by the power of God, and no other power, to live in these mountain vales at a time when they were considered unfit for the habitation of civilized man, and then see what the Lord has done for us, I marvel.

It has been my privilege to travel in many parts of the world; it has been a great joy to me to mingle with men and women in many nations, fine, wonderful characters, all sons and daughters of our Heavenly Father, but when I come back to the valleys of the mountains, and partake of the influences that I find here, my heart swells with gratitude that my membership is in this church that bears the name of the Redeemer of mankind, so named by him.

It would seem, as you look over the conditions in the world, that men generally have lost all understanding of the purpose of life. A great majority of the people of the world do not know why we are here; but the Lord in the beginning, starting with our first parents who were placed upon the earth, began teaching his children the purpose of life, and gave to them rules of conduct, which, if observed, would have enriched their lives, brought happiness in mortality, and enjoyment of eternal life in the celestial kingdom.

When the Lord began the peopling of this earth—and he prepared it for the people who live upon it—he provided everything that is necessary to make us happy. You cannot think of anything that we need that is not provided. As the years, the centuries, have passed, there have been uncovered new opportunities for development, refinement, culture, and happiness in almost every part of the world.

When the children of Israel were coming out of bondage, where they had been taken in order that a great and wonderful work might be performed, they came out to the Promised Land, and on the way the Lord talked, face to face, to Moses, who was their leader, and gave to him a marvelous rule of conduct, the Ten Commandments.

I would like to read just a part of those commandments, at least, and call attention to the fact, that from the begin-

ning of time, so far as this earth was concerned, when it was populated, our Heavenly Father has been advising his children what to do, in order that they might be happy. He has never counseled them to do anything that would make them unhappy. He has offered a premium of eternal happiness to those who will live in mortality according to his advice and counsel.

When the children of Israel were in the wilderness, they disobeyed the commandments of the Lord. It was not very long until they were doing things that displeased him. Notwithstanding, they were led all day by a pillar of cloud, and at night their whereabouts was indicated by a pillar of fire. A cloud by day, and a pillar of fire by night! And they were fed manna, or "angel food," to preserve them while they traveled through the wilderness.

While they were there, in order that there could be no mistake on their part as to what would make them happy, the Lord gave to them these commandments. I want to emphasize that; I want to say that the only way of happiness is the pathway of righteousness. There is no other way. We refer to them as commandments, though I have always looked upon them as the loving advice of a kind Heavenly Father who, knowing all things, has pointed the way, that his children might be happy.

Now, he says:

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

I hope the membership of this church realize that profanity in the sight of our Heavenly Father is displeasing, and that there follows a loss of blessings whenever we fail to measure up in the way that he indicates we should.

Again, let us read:

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Now, that is the advice of your Father and mine. That is the advice of the Father of our spirits, given to our forebears thousands of years ago, given with the expectation that they would

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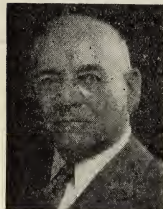
GOSPEL THOUGHTS

By *George F. Richards*
OF THE COUNCIL OF THE TWELVE

Address delivered at the Thursday
afternoon session of the 114th
annual general conference,
April 6, 1944, in the
Tabernacle

I REALIZE that I am standing before a large body of leading representative men of the Church of Jesus Christ of Latter-day Saints, men of ability, experience and devotion to the work of the Lord.

I sincerely hope that what I have to say will be considered appropriate for the occasion, and stimulate some of us to greater effort, along lines of religious activity, particularly that of individual missionary work, one of the most important, and most neglected, of all the responsibilities resting upon us, as members of the church.



GEORGE F. RICHARDS

The scriptures plainly teach, and we, the Latter-day Saints, most sincerely believe in the doctrine, of the fatherhood of God and the brotherhood of man, and we rejoice in the nobility of our ancestry, and this suggests to the mind love for God and for man. We believe in the two great commandments, upon which hang all the law and the prophets:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor as thyself."

We believe that service is the best manifestation of love, and that the greatest service that can be rendered to man, and to our God, is that of bringing souls unto him and his kingdom. Hence, we willingly make the sacrifice of preaching the gospel to the world, and in other respects, to serve our God and our fellow man in a religious way. All the work of the church is of this character. The Lord said to his servant, Moses:

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) This is the end our Father has had in view from the beginning. All else is but a means to this end. For this purpose the gospel was instituted from before the foundations of the world. For this purpose the church of Christ was established, in the various gospel dispensations on the earth, and for this purpose the gospel has been restored anew in these last days, and the responsibility rests upon the Latter-day Saints to preach it to all the world, and to carry forward the work of the Lord in all the

earth. What we have done and are doing to discharge ourselves, as a people, and as individual members, of this responsibility, is an evidence of our sincerity, in what we profess. For more than a century we have been preaching the gospel in the nations of the earth and on the islands of the seas, and many thousands of honest-hearted souls have been brought into the fold of the Master. We are organized also, as a church, to preach the gospel to non-members within the stakes of Zion, and splendid results have attended our efforts in this direction.

There is one system of missionary work, however, definitely prescribed by revelation, that has not received the attention of members of the church, that its importance deserves; it is individual missionary work.

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor. Therefore, they are left without excuse, and their sins are upon their own heads. (D. & C. 88:81, 82.)

If every man who has received the gospel were to regard himself as a missionary for the Lord, as the Lord intends he should be, and then discharge himself conscientiously and fully of that responsibility, there would be an accomplishment in missionary work, exceeding anything we have in the church today. The results of stake missionary work show that people are here to be converted, and what might be accomplished through individual effort.

How sweet 'twill be at evening
If you and I can say,
Good Master, we've been seeking
The lambs that went astray.
Heartsore and faint from hunger,
We heard them making moan,
And lo, we've come at nightfall
Bringing them safely home.

WHEN people out in the world become converted and join the church, they pretty generally use their influence to interest their neighbors and friends in the gospel. I have thought that where we have regular branch organizations in the missions, the Saints do as much toward making converts as do the regular missionaries. But at home we are prone to leave the non-members alone, to their serious loss, and our own condemnation.

At a conference I at one time attended in North Davis Stake, President Henry Blood related an experience had by him, while filling a mission in England, which is a fair example of these two classes—Saints in the mission and Saints in the stakes toward individual effort in missionary work.

President Blood said that in answer to a missionary call, when a young man, he went to England. After being there some time, he was made president of a district, and at the close of one of their conferences a good sister invited him to go with her to dinner, saying that she had invited a gentleman investigator to dinner, and she would like President Blood to meet him. Our missionaries are looking for such opportunities, and President Blood cheerfully accepted the invitation and went with the sister. While she was preparing dinner, President Blood was sitting in the front room looking out onto the street, when a man walked past the window on the sidewalk and entered the gate, whom President Blood recognized as a man who had lived in Kaysville, President Blood's home town, for some years. He had for some reason returned to the land of his nativity, and this lady had made his acquaintance and was teaching him the gospel. President Blood had to go to England to do what might and should have been done at home.

I regard our responsibility as members of the church, much as that which the Lord placed upon his servant, Ezekiel, in his day:

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. (Ezekiel 3:17-19.)

There are souls about us to be saved and in the process, if we do our full duty by them, we deliver our own souls.

We who have received the gospel know the great need our non-Mormon friends have for what we have to offer them, and the value it will be to them, when they receive it, which value exceeds the wealth of this world.

In this kind of service both giver and recipient are greatly enriched.

The Lord has indicated the spirit in which this missionary work is to be done.

And no one can assist in this work except he shall be humble and full of love, having faith, hope and charity, being temperate in
(Concluded on page 321)

Our PERPETUAL DEBT

By Joseph Fielding Smith

OF THE COUNCIL OF THE TWELVE

At the session of the conference this morning we were informed that the church is out of debt, that it owes no man or any institution a dollar. For that I am grateful, as I know you are. But the church is in debt—fortu-



JOSEPH FIELDING SMITH

nately not financially, but it is in debt now, has always been in debt, and will be in debt as long as time endures.

With the help of the Lord, this afternoon I would like to point out some of these obligations resting upon the church collectively, and upon the church individually.

James has said that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Everything that we possess, every blessing that comes is through the mercy and the goodness of our Father in heaven, and his Son Jesus Christ.

We read, in the second chapter of Mosiah, the words of King Benjamin which he was commanded by an angel to preach unto his people. I want to read one or two of these verses:

I say unto you, my brethren, that if you should render all the thanks and praise which your whole soul has power to possess, to that God who has created you, and has kept and preserved you, and has caused that ye should rejoice, and has granted that ye should live in peace one with another—
I say unto you that if ye should serve him who has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another—I say, if ye should serve him with all your whole souls, yet ye would be unprofitable servants.

And behold, all that he requires of you is to keep his commandments; and he has promised you that if ye would keep his commandments, ye should prosper in the land; and he never doth vary from that which he hath said: Therefore, if ye do keep his commandments, he doth bless you and prosper you.

And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless

Address delivered at the Thursday afternoon session of the 114th annual general conference, April 6, 1944, in the Tabernacle

you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?

How glorious is the plan of salvation, inaugurated before the foundation of the world for the salvation of men. Adam was sent to start the race, and through doing so, it became necessary for him to transgress a law to bring death, or mortality, into the world. That made it necessary for the coming of Jesus Christ to redeem us from Adam's transgression, or the mortal death, and through the mercy of our Father in heaven, and his Son Jesus Christ, through that atonement we likewise are granted redemption from our own sins on condition of our repentance.

The resurrection comes to every soul, no matter how he lives, no matter what he believes; it comes to the wicked as well as to the righteous, and every man shall receive his reward according to his works.

Salvation from our individual sins comes through our repentance and cannot come any other way. And that all comes through the mission of Jesus Christ, who, according to the teachings of Paul, bought us with a price, and therefore, we belong to him and we are indebted to him. Never, worlds without end, will we be able to pay that debt. And that being true, we are under obligation to keep his commandments, to walk in the light of truth, to hearken to his precepts, to obey "every word that proceedeth forth from the mouth of God."

INGRATITUDE is, I think, the most prevalent of all sins, and one of the greatest, because every soul who refuses to abide in the truth, who will not walk in the light and understanding of the commandments which Jesus Christ has given, is ungrateful. He came and gave his life to redeem us from transgression. He was nailed to a cross and his blood was shed. What for? That we might live, that we might receive the remission of our sins, that we might, through obedience to the principles of the gospel, come back again into the presence of God the Father, and his Son Jesus Christ.

He did not have to die. He did that voluntarily. He tells us plainly that he laid down his life that he might take it again, because that is the commandment which he had received from his Father. "No man taketh it from me," he said, "but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

Can you imagine the suffering, the extent of the anguish of soul that our Savior passed through—he who is the Son of God—in order that we might receive the resurrection, and that we might receive the remission of our sins through obedience to the principles of the gospel, and an exaltation in the presence of the Father and the Son? Do we realize what all of that means?

I think it is understood by many that the great suffering of Jesus Christ came through the driving of nails in his hands and in his feet, and in being suspended upon a cross, until death mercifully released him. That is not the case. As excruciating, as severe as was that punishment, coming from the driving of nails through his hands and through his feet, and being suspended, until relieved by death, yet still greater was the suffering which he endured in carrying the burden of the sins of the world—my sins, and your sins, and the sins of every living creature. This suffering came before he ever got to the cross, and it caused the blood to come forth from the pores of his body, so great was that anguish of his soul, the torment of his spirit that he was called upon to undergo.

Are we not indebted? Yes. Are we ungrateful? Yes, unless we are willing to abide by every word that comes from the mouth of God, unless we are obedient, unless our hearts are broken, in the scriptural sense, unless our spirits are contrite, unless within our souls is the spirit of humility and faith and obedience.

Now, there are many debts which we owe to the Lord. There is the debt of preaching this gospel to a wicked and a perverse generation, and those are the words of the Lord, so do not accuse me of calling the world wicked. It is. I can testify to that from what I have seen of it, and I have not seen of the wickedness but a small part, I assure you. But the world today is filthy, drunken, saturated and stinking with tobacco. The world is full of immorality. It is a fallen world; it has been a fallen world since Adam was driven from the Garden of Eden, and yet we are in it, and the Lord has given us the mission of assisting him, of being his agents in this world, to regenerate it, as far as it is possible to bring to pass that regeneration. It will never be fully accomplished, so far as we are concerned; we are not going, by our preaching, to save very many souls.

THE Lord has given unto men their agency. They may act for themselves, they can choose to do good, or

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WHO SHALL LEAD THEM?

Address delivered at the Friday morning session of the 114th annual general conference, April 7, 1944, in the Tabernacle

By Stephen L Richards
OF THE COUNCIL OF THE TWELVE

MANY thoughtful persons in these days are urging a return to the virtues and the way of life of former days. It is their contention that the worth-while things for which America stands are attributable in large measure to the concepts and stability of the founding fathers, and to the persistence of these concepts through the passing years.



STEPHEN L. RICHARDS

Some of these students and observers, and they are the ones who arrest my attention and most command my admiration, go so far as to assert, and I think with deep conviction, that it is not only necessary to return to the original principles and ways of work and living, but that we must also recapture the spirit, the faith, and the reverential devotion of our forebears if we are to sustain the drive that will make America achieve her high and glorious destiny. Some are far-seeing and penetrating enough to realize that the principles of liberty and equity and justice incorporated into the institutional make-up of our country were but the expression of the deep-seated personal convictions and concepts of God-ordained righteousness, purity of life and fair dealing which characterized many of the most influential and contributive groups in our history. There are some among these observers, but not all, who are frank enough to accord to religion a major part in the formulation and maintenance of the salutary principles which support American spirit and enterprise. Some plead for more religion, but many are vague as to the method by which our spiritual and moral values may be restored.

I agree that a return to many fundamental principles and practices is essential. I am sure that it is an error to discard time-tested doctrines or procedures merely because they are old. I believe that the soundest growth and evolution come from building on solid and tested foundations. He is reckless who disregards the lessons of experience.

The evidence is abundant to show that we have strayed far from many fundamental conceptions of right and good. I refrain from mentioning govern-

mental policies or tendencies because of political implications. I call attention to those moral and spiritual values which so deeply affect the happiness and welfare of the people and which, in my judgment, are vital to the attainment of true freedom and peace in the world.

PERHAPS the first and most striking evidence of departure from time-honored traditions is in the deterioration of the American home. Much has been said on this subject and it is not necessary to go into detail. There is ample justification for the assertion that the marriage compact has in large measure ceased to be a holy sacrament as it was once so generally regarded, and that it has been perverted and prostituted in millions of cases to selfish and unworthy purposes. Even among those who would still retain a vestige of its sanctity there are thousands who have perverted the holy ceremony until it has become, as one New York clergyman of long experience characterized it, a "paganistic pageantry" completely overshadowing the spiritual and divine with an ostentatious display of wealth and vanity.

That the holding power in the marital contract is declining year by year is evidenced by the ever-increasing number of divorces, and that the home is fast ceasing to be an expression of high idealism and duty to God and society is manifest in the absence and fewness of children, particularly in those families which by reason of heritage and out of every sense of gratitude and obligation are definitely charged to perpetuate the race of men in whose bloodstream flows the purest concept of liberty to be found in this world. I don't know how it may be with others, but I feel outraged with the disgrace and stigma heaped upon our land by the prostitution of the holy covenant of marriage so widely advertised in the public press—four, five, six and seven marriages undertaken by so-called celebrities within the space of a few years.

These are not marriages within any decent interpretation of that honored and hallowed word. They are arrangements under the sanction of ill-considered laws for purposes which forbid description; yet these nefarious arrangements are publicized together with their salacious dissolutions as well in glaring headlines all over the country for the edification of our youth, who in many instances have been attracted and allured by the glamour of these "celebrities." Is it any wonder that the problems and vexations of good parents are

multiplied? One would think that an enlightened press with concern for the country's welfare would find other means of handling such questionable "news." There is a strong temptation to enlarge on the evidences of disintegration of our most basic institution, but I must pass to other trends.

From the large number of reports which have come to us in recent months indicating increased moral delinquency and from observations extending over a much longer period of time, I think we are safe in saying that purity of life is on the wane and this in spite of numerous scientific advances made in the preservation of health. Purity of life is something more than good diet and immunity from disease. It contemplates a wholesome and reverential respect for the body of man. It looks upon the physical equipment of man as an instrumentality for the achievement of high and noble purposes, not dissipated from the spiritual. It regards pollution of the body as an offense, not alone against health but against the sublime objective of bodily creation. The taking of poisons in the form of narcotics and unnecessary stimulants and a wasting of bodily energy in unworthy pursuits all militate against the pure life.

With a deterioration of the pure life, self-control, one of the vital components of character, has weakened. Resistance to temptation and to the urge of the passions is growing noticeably less. Self-indulgence and the craving of new means for such indulgence have become dominating motives with altogether too many of the people. This has frequently resulted in the enervation of the rich and the dismay of the poor. The struggles and deprivations incident to the war effort may have done something to retard the advance of these tendencies, but one cannot help but feel that with the removal of the deterrent the old urges for self-gratification would return with increased intensity.

It has long been pointed out that religion as a motivating force has declined. In many decades a smaller and smaller proportion of the people are even exposed to religious influence. Churches and Sunday Schools throughout the nation have gradually but constantly decreased in attendance proportionate to the growth of population. The schools have been so completely divorced not only from religious control but from all religious and spiritual influence that they never even have prayer in any of their exercises except for graduation. Just why they see fit to

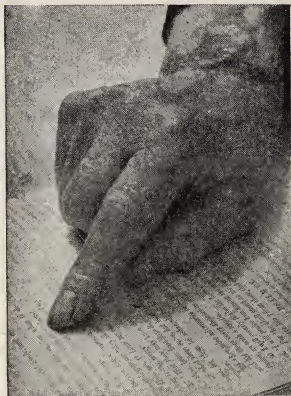
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Thoughts for the SERVICE MAN'S Quiet Hour

SECOND IN THE SERIES

By Hugh B. Brown

COORDINATOR, LATTER-DAY SAINTS IN THE SERVICE
AND PRESIDENT, BRITISH MISSION



—Photograph by H. Armstrong Roberts

WHEN in prayerful meditation a man confirms his faith in God, and sees that his world is essentially spiritual, although superficially it seems to be wholly material, he sees evidence everywhere of plan and purpose and design; he tries instinctively to relate himself to that plan, to find his place in the scheme of things. He becomes anxious to bring his life into harmony with God's will. This necessitates some changes in his habits. He wishes to forsake the wrong way—evil, the cause of misery—and seek the right way—good, which leads to happiness, to rich and radiant living. This changing of one's course, forsaking bad habits, and adopting new and better ways of living, is in gospel language called repentance.

Repentance follows faith as effects follow causes. If repentance is genuine, it will lead to positive action. Admitting an obligation does not pay the debt. The debtor, wishing to clear the record, asks, "What shall I do?"

Saul of Tarsus, who later became the Apostle Paul, came suddenly to the point where he saw the error of his ways. He did not simply say, "Yes, Lord, I admit my error." He knew his conversion carried a definite obligation. He inquired of his heavenly visitor, "What wilt thou have me to do?" The Master, who had appeared to him on the way to Damascus, instructed him as to his future course. His faith was followed by true repentance, which necessitated an about-face, and called for the courage which is needed by all who espouse a new cause and forsake old habits and companions.

The method outlined in the first principles of the gospel is similar to the method employed in other problem solving: There is first a sense of need

because one does not have all the facts; then as he discovers these facts he finds them incompatible with some of his illusions, or with some things he esteemed as good. He must cast away his illusions, though he may have prized them as precious, and must accept what he had mistakenly esteemed as hateful. Such was Paul's experience, and such is the experience of all sincere searchers after truth whether in scientific or religious fields.

Problem-solving in the field of religion, however, differs from that in other fields because it has to do with the ultimate character of events rather than with superficial facts. It affects the whole personality for time and for eternity. It transforms Saul, the persecutor, into Paul, the apostle. After being instructed and seeing the light, Paul realized that his persecution of the Master was more harmful to himself than to anyone else. Jesus pointed out his folly and said, "It is hard for thee to kick against the pricks." From that day until the present, men have been learning that wrongdoing is really kicking against the pricks, or injuring oneself. It is the folly which leads to sorrow, and if persisted in, to degradation.

MEN sometimes give up in despair when they find they have yielded to wrongdoing. Sometimes they say to themselves, "What is the use of trying? I might as well go on in this course now that I have been overcome and have yielded to impulse and desire." This wily attempt by the adversary to drug his victims into complete surrender is as old as the story of Adam, and as false as its author.

All service men know that many battles may be lost before a war is won. How reprehensible would be the soldier who would give up at the first unsuccessful encounter with the enemy. The courageous man, the hero, fights on in the face of odds, changes his tactics, improves his skill, musters his courage, and attacks the enemy even though his sword be broken, but he never loses faith in final victory. He knows the quitter has no friends in either camp.

He who does wrong knowingly, intentionally, is a traitor to himself and to the cause he represents. It is unthinkable that any United States service man would deliberately give the advantage

to the enemy by surrendering his arms or carelessly walking into a booby trap. Unnecessarily exposing oneself to danger or being the victim of self-inflicted wounds is considered cowardly and is a punishable offense in all military organizations. Proper regard for one's own safety so that he may continue to be a valuable fighting unit is enjoined on all service men. The enemy would gloat if he could deceive our men into an ambush by false promises of security. The wise soldier never forgets that the enemy seeks only to destroy him.

So in life there is a cunning, wily enemy whose whole business is to prepare booby traps and lure men into them. He not only teaches the fool to say in his heart, "There is no God," but he beguiles him into thinking that evil is desirable and inevitable. Sin is the devil's booby trap, and no amount of bravado will change the sinner's status. He who deliberately walks into a booby trap is a booby.

Do not allow either desire for the bait, nor curiosity to know the mechanism, lure you into any of his deadly traps, which often are cunningly camouflaged to deceive the unwary. And do not be deceived, if what you have been taught to recognize as such a trap does not seem to spring at the first contact. Many of them are time bombs, but there are no duds in the armory of sin.

Some men are led to think that because the punishment is not immediate, the danger of sin has been exaggerated or avoided. We may be sure that all the devil's booby traps will explode eventually with deadly and indiscriminating effect.

Men sometimes feel that they can yield to what they are pleased to term some minor sins without danger of eventually being overtaken by others, unmindful of the seductive power of the author of sin. Others seem to think they have found the safe way to avoid the consequences of their acts, and they advocate the false doctrine that effects do not follow causes. They should harken to the voice of the Master, "As ye sow, so shall ye reap." This law of the harvest is inexorable, eternal, and applies to all.

Be not deceived by the Satanic sophistry that all desires and appetites must be gratified. Remember that vice and vigor have nothing in common, that

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THE IMPROVEMENT ERA

APOSTATE FACTIONS

Following the Martyrdom

OF JOSEPH SMITH

II

WILLIAM BICKERTON

FROM most of the apostate factions of Mormonism came a few branches which survived the spurious stalks from which they sprang. From the colony established by Sidney Rigdon came a disciple who founded an organization which has continued to the present time. This man was William Bickerton, who had served for a time as presiding elder in one of the branches of Rigdon's church, into which he had been baptized in 1845.

After Rigdon's failure, his disciple, William Bickerton, became convinced that the priesthood and presidency remained with the twelve and their followers upon the plains and in the valleys of the Rocky Mountains. Accordingly, he sent to Council Bluffs, about the year 1850, for elders to visit his struggling community in the Alleghenies that they might be confirmed in the faith as were the Samaritans of old through the ministry of Peter and John.

When the elders arrived from the West, Bickerton and his followers willingly accepted baptism and ordination at their hands. He was ordained an elder and continued to preside over his flock, becoming an outstanding expounder of the restored gospel and a popular leader of the little colony so far removed from the main body of the original church.

His intentions seemed sincere and his faith well-grounded until the year 1852. This was a time of crisis for him and his flock. They had scarcely recovered from the shock of Rigdon's apostasy when it was learned that the Saints in the West were publicly preaching that plural marriage was a part of their religious beliefs. He refused to become reconciled to the new practice and withdrew from the church, persuading most of the members in that locality to do likewise.

In that year his members were baptized into his organization. He proceeded to ordain two counselors and twelve apostles, who in turn conferred the same power and authority upon him.

He required years of effort to bolster up their theological pattern and form an organization which would please the disgruntled members who had followed Rigdon for a season. In doctrine the

By E. Cecil McGavin

OF THE CHURCH HISTORIAN'S
OFFICE

new organization was very similar to Rigdon's church. The practice of washing feet was continued, and the custom of saluting each other "with a holy kiss" was made a sacred ordinance. The Doctrine and Covenants and the inspired revision of the Bible were rejected. Baptism for the dead and plural marriage were condemned as uninspired practices. Like some of the other apostate leaders, Bickerton insisted that Joseph Smith became a fallen prophet early in his ministry. The Book of Mormon was the main revelation they accepted with a fulness of faith.

At Greenock, Pennsylvania, their first chapel was erected. He had promised his members that if they would construct this building he would give the Holy Ghost to everybody present at its dedication. During the dedicatory service, while waiting for a Pentecostal display of divine approval, Bickerton waxed prophetic and declared that the promised blessing had been withheld because many had contributed grudgingly towards its erection. However, they had tarried far into the night before such an announcement was made.

At a subsequent meeting the president declared that the fame of that building would spread to the ends of the earth and from "this temple the gospel will roll forth and fill the world and this temple will stand forever."

This man who considered Joseph Smith a fallen prophet met the same rebuke after his memorable "prophecy" about the Greenock church, for within a few hours the building was destroyed by fire.

Before the smoking ruins of the "eternal temple" were cool, a member of the first presidency, George Barnes, decried the fruits of true prophecy and inspired leadership. He had fed long enough upon the dry husks of man's wisdom and guidance; he boldly declared against such leadership and set himself up as the true leader of the colony.

Crestfallen and abashed, Mr. Bickerton met the emergency with a new

"revelation." "The Lord desires," he announced, "that we move westward at once and organize the center stake of Zion in the state of Kansas." He succeeded in taking a small following to Kansas, while George Barnes continued to preside over the flock in Pennsylvania, excommunicating Bickerton and his migrating disciples.¹

Near St. Johns, Kansas, a stake was driven into the ground and Mr. Bickerton exclaimed, "Here will be the gathering of the Saints in the last days."

TRANSPLANTED to the West he made a determined effort to revive his former enthusiasm, but to no avail. His ardor and animation had perished when his first temple burned to ashes. After that regretful experience, he encouraged the manifestations of spiritual gifts among his members, accepting their "prophecies" and "revelations" as scripture. Surely they could not err more than he had, and thus the responsibility would rest upon them as well as upon himself. Speaking in tongues was a common gift with them.

For years Mr. Bickerton struggled to keep his little flock together and alive. After his death, about 1904, some of his followers joined the church and came to Utah, while most of them returned to the East, where William H. Cadman had assumed the leadership of the eastern faction.

When plans were being made to weld the fragments into a consolidation to be known as the Reorganized Church, W. W. Blair visited Mr. Cadman and invited his flock to unite with them in the new movement, assuring them that "Bickerton had authority to baptize and to lay on hands, but had no authority to build up the church and should have waited for young Joseph."

Mr. Cadman's reply was that God had preferred the Bickerton organization just as he accepted the church of Alma in the Book of Mormon. A few years later the breach became wider over the question of the plurality of gods, Mr. Cadman insisting that God had revealed to him "that Joseph Smith taught (in that case) a worse doctrine than the devil did in the Garden of Eden. The devil only taught that men could be as gods, whereas Joseph Smith taught that they might become gods."

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¹A pro-Bickertonite account in *Religious Bodies* (Vol. II, p. 83) makes no mention of a move west. George Barnes, it states, apostatized and later joined the "Utah Church."

COURAGE *for* CRISIS

Address delivered at the Friday
afternoon session of the 114th
annual general conference,
April 7, 1944, in the
Tabernacle

By John A. Widtsoe
OF THE COUNCIL OF THE TWELVE

MY dear brethren and fellow-workers, this has been a very enjoyable conference to me, and I know to all of us. A spirit of peace has been here, and that is as it should be, for the head of his church is the Prince of Peace.



JOHN A. WIDTSOE

That which has been said during these two days has been interesting, instructive and impressive. I have been built up in my testimony, as well as in my knowledge of the gospel. I have felt to

thank the Lord, time and again, as I have looked into the faces of you, my fellow workers, for the faith and devotion to truth and to the cause of the Lord, his truth, which I know abide in you.

I am certain all of us were, shall I say astonished, when we heard the report of the year's activities of the church. Most of us had no idea, living in our little corners doing our duty well in them, how great is the accumulation of service the church is rendering. The twig planted by the Prophet Joseph Smith, under God's direction, on April 6, 1830, has grown into a mighty tree, bearing bountiful and good fruit.

The thing that impressed me, I think more than anything else, when the report was read, was that every dollar mentioned, every can of fruit reported, represented a spiritual value, greater than the dollars, better than the can itself or the fruit within it. The dollars and the cans reflected faith, faith in our hearts and in our actions. It reflected the nearness that the church of God is building toward the Father of us all.

When I heard President Grant's eloquent, impressive address—and he gave us the spirit of the conference—it was evident again that this church is built upon eternal realities. I thought as I heard the reading of his address of a statement frequently made in sacred writ, that "the course of God is one eternal round." The gospel does not vary or depart from truth. In every age, in every dispensation, in every day and in every hour, all that we can do is to live righteously before the Lord, and to make use of the eternal principles which have been handed down to us

from the day we lived in the heavens, and which will continue to the very end.

My heart has been filled with gladness during this conference. I am grateful for the calling into the service of Brother Mark E. Petersen, as I am for the other brethren who have come into the council of the twelve recently, and of course for all who have served longer. I have known Brother Petersen for some time. He is one of us, a faithful Latter-day Saint. We can trust him.

IN preparation for this conference, I have thought about the present perplexed and pitiful conditions of the world. I was led to turn back the pages of history. It is said that "history repeats itself," and so I thought that perhaps I might discover some solution for our present-day problems by reading history.

I turned, as I often do, to the Prophet Joseph Smith. I came into this church from another church, a man-made church, one that is without the substance of truth, though filled with good people, deceived in their belief. When I found in this church the true gospel of the Lord Jesus Christ, I fell in love with Joseph Smith. I have been in love with him ever since.

So I turned back to see if I might discover something that he had said that might help me in clearing my own thinking. If you are willing, let me take you back a hundred years.

A hundred years ago the Prophet Joseph Smith was living out the last twelve months of his life on earth. It must have been a terrible year for him. Enemies, and bitterness of feeling sprang up on every hand against the people and leaders of the church. Lawsuit followed lawsuit. There was no peace, especially for Joseph and his brother, Hyrum. It would seem, as one reads the story of that year, that the events that transpired during those twelve months were too trying to be endured by ordinary mortal man.

Therefore, I was thrilled when I found the Prophet's own words as to how he felt in the midst of tribulation and persecution, when facing death, for he no doubt knew that eventually his enemies would destroy his life. He expressed a great calm of spirit. In the midst of the storm and stress of the day he was calm. There was a majesty of calmness about him as he said:

The great Jehovah has ever been with me. The wisdom of God will direct me in the seventh hour. I feel in closer communion and better standing with God than I ever felt before.

In substance, that message has been given over and over again in this con-

ference, for it is another way of stating the results of obedience to the great eternal, everlasting truths of the gospel. Would we not all like to be able to say that the great Jehovah has ever been with us, that the wisdom of God directs us in the seventh hour; and that we feel in closer communion and better standing with God than we had ever felt before?

As I read that message, I began to understand how he could walk as a king, in the midst of circumstances of distress and persecution which marked the last year of his life, though not peculiar to that year, for he was ever persecuted, even feeling the attempts of the Evil One to destroy him and his work.

THE experiences of his last year came to a culmination in the great April conference of 1844. It began on Saturday, the 6th of April. It continued through until Tuesday—four days. The weather was good, almost perfect. More people attended that conference than had ever gathered before at any Latter-day Saint conference.

The Prophet was not feeling his best physically. He said on the first day that his lungs troubled him, and the sermon, which he had promised to deliver, he would give the next day. On Sunday he did give it. It is one of the most marvelous messages ever given to humanity, spoken by human lips.

That conference was remarkable in many ways. The Prophet's mind seemed to sweep, as it were, the horizons of eternity. He touched upon the things that are far beyond—the things of eternity. This sermon is known in our history as the "King Follett Sermon," a most remarkable document. I am glad that Elder Joseph Fielding Smith included it in his *Teachings of the Prophet Joseph Smith*.

He taught revealing doctrines never clearly told before, since Christ, or perhaps since Adam, of the nature of God, our Heavenly Father, and of the destiny of man. The doctrine as there taught has become incorporated into our thinking and writing, in our books and sermons, without knowing exactly when or how it was first stated.

It was at that conference that the land of Zion was defined. The people who had joined the church—ordinary people like ourselves—had perhaps thought of Kirtland or Missouri, as the land of Zion. But at this conference the Prophet said that the land of Zion is all of America—North America and South America. As we read this account our minds go back to the days

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EFFICACY of PRAYER

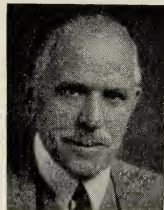
By Joseph F. Merrill

OF THE COUNCIL OF THE TWELVE

BRETHREN, and radio listeners: And I am very glad to be able to say "Radio Listeners," for of all the conferences I have attended during my life—and they began when I was ten years of age—I have attended none that

I have enjoyed to a greater degree than I have this one, up to the present moment of time.

It is my wish, brethren and sisters, to speak for a few minutes on, and call attention, to some of our fundamental principles



JOSEPH F. MERRILL

and their application to our daily lives. In doing this I desire to speak truthfully, wisely, and helpfully.

"We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost"—three separate, distinct persons, who are united as one in purpose and attunement. Since in the world of life, like begets like, it must follow that in bodily form we are like our Father in heaven. Hence, it cannot be true that we are brutes or descendants of beasts; we are of the race of the gods. It therefore follows that man did not, as the atheist asserts, create God in his own image. As a spirit child of our Father in heaven, man not only inherited his divine form, but also the divine attributes, even though it may be in minute quantities only.

Among these are intelligence, will-power, thinking-power, love, charity, mercy, patience, sense of justice, fairness, and right, etc. We believe in the wonderful doctrine of eternal progression, in accordance with which these inherited attributes and powers may be enlarged through effort and righteous living, until ultimately they may reach, in the hereafter, God-like proportions.

Is such a doctrine true, or is it fanciful, based upon eternal truth? In accordance with this belief, life in mortality has a purpose. We know the doctrine is true.

It is fitting here to mention another divine gift to all born into mortality—that of free agency.

Know this, that every soul is free
To choose his life and what he'll be,
For this eternal truth is given,
God will force no man to heaven.

Address delivered at the Sunday
afternoon session of the 114th
annual general conference,
April 9, 1944, in the
Tabernacle

He'll call, persuade, direct aright,
Bless with wisdom, love and light,
In nameless ways be good and kind,
But never force the human mind.

To achieve fully the purpose of mortal life, man must pursue the way of life which the Lord himself has given, but the Lord will force no man to do this. As a result but relatively few mortal men make earnest attempts to follow the Lord's way of life. Why? There are many reasons, one of which is the lack of sufficient faith in the existence of a living personal God, who is really our Father in heaven, and functions as a loving, merciful, though just God.

We, that is multitudes of Latter-day Saints, not only believe that God lives, but we testify that we know he lives, and in doing so, we are in accord with Biblical teachings. We are reminded that on one occasion, Jesus, receiving various answers from his disciples to his question, turned to Peter and asked: "Whom say ye that I am?" The ready answer was: "Thou art the Christ, the son of the living God." Then the Master replied: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:15-17.)

On another occasion he said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16, 17.)

And the apostle James, in harmony with the teachings of the Master, wrote: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." But there was a condition named—"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall get any thing of the Lord." (James 1:5-7.)

So this afternoon we have heard Brother Romney speak of the Book of Mormon, and of how we may know, if we fulfill the conditions that the Prophet Moroni names in the last chapter in the book, of the genuineness of that book through the power of the Holy Ghost. It

is through the power of the Holy Ghost that we are able to testify that we do know. It is not a matter of belief only, it is a matter of assurance that comes to us, enabling us to say as certainly as we live that we do know.

Brethren, and radio listeners, I myself can testify likewise that I know. But how do I know?

Now, may I say that I am too old, perhaps, to be too diffident to relate a little experience, and I believe that experiences are helpful. I shall here relate one.

FAMILY prayer has been spoken of during these sessions by more than one of the speakers. I was reared in a family where prayer, night and morning, was always the order. I have seen my father sometimes too busy to stop to eat his breakfast, but never too busy to kneel with his family in prayer before he left, to thank the Lord for the prospects of the day, for the rest of the night, and to ask his direction and help in the labors of the day. I was taught to pray at my mother's knee, and when I could say my own little prayers, I was taught that it was my prayer; it should be said in secret, or at least to myself.

So I knelt on one side of the bed, brother on the other side, every night. He never knew what I prayed for; certainly I did not know what he prayed for. But when I was about ten years of age, I began to pray for a special blessing. But I did not get an answer. Why? Father had taught us that there are three factors that must characterize every prayer that the Lord will answer: We must pray for real needs—and even grown-ups, he said, sometimes ask the Lord for things they do not get, because they ask foolishly—we must pray worthily, and we must pray with faith.

In answer to my first prayer, no answer came. The faith was there, I felt, to the extent that I could exert it. The need was there, I felt certainly no doubt about that, but was the worthiness? I could always think of something, as I prayed night after night without an answer, that I had done that I should not have done, and so I continued to pray, feeling that when I could make myself worthy of an answer, I would get it.

It was after I had been praying nightly for five years that the whole family went, one Wednesday evening, in the month of February, into town and attended a Sunday School entertainment. My class rendered its number, followed by another that sang, and I remember some of the words of that song: "Keep on asking, God will answer by and by." To me that was a revelation. I kept on praying.

Some four years later, in the latter part of the month of August, 1887, in my nineteenth year, after I had been praying nightly for nine long years with all the earnestness of my soul for this special blessing, I was alone in the bedroom, and I said, half aloud, "O Father, wilt thou not hear me?" I was beginning to get discouraged.

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AFTER THE WAR

By Charles A. Callis

OF THE COUNCIL OF THE TWELVE

I HUMBLY pray God for the guidance of his teaching spirit.

There is a continuous freshness in the fundamental principles of the gospel. They never grow out of date. Fortunate is the man who translates them into his life.

In his masterly presentation of faith and his great appeal for faith, the apostle Paul, citing the examples of the heroes of faith of the Old Testament, said:

Now, faith is the substance of things hoped for, the evidence of things not seen.



CHARLES A. CALLIS

We know, as though we had seen them, the creation of the earth, the deluge, the birth, crucifixion, and resurrection of our dear Lord Jesus Christ. We hope for the millennium, when swords shall be beaten into plowshares, and spears into pruning-hooks. We hope for the glorious resurrection of the Saints of God and the re-appearance of Jesus Christ in the splendor and glory of immortality.

"Through faith," Paul said, "we understand that the worlds were framed by the word of God." I am one who fondly hopes and believes that in the spirit world, our pre-existent state, through the faith we exercised and prayers we offered before the throne of God, that this earth was created, to which we might come, and by taking mortality upon ourselves, go on to eternal perfection and immortality.

The apostle Paul continues:

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Thus we are taught that faith is one of the powers upon which eternal life is based.

At the close of this war we are going to witness a remarkable and mighty miracle of faith. We shall be under the necessity of remaking a world, of building up a new world. God grant that we may build it up unto him. A poetess has said:

I never understood how man could dare To watch a city shaken to the ground, To feel the tremors, hear the tragic sound Of houses twisting, crashing everywhere And not be conquered by a sick despair. Although his building crumbles to a mound Of worthless ruin, man has always found The urge to build a stronger city there.

Within my soul I made my towers high. They lie in ruins, yet I have begun To build again, now planning to restore

What life has shaken to the earth: And I, in faith, shall build my towers toward the sun A stronger city than was there before.

—GERTRUDE RYDER BENNETT*

Henry Grady, the great southern orator, declared, after the Civil War: "Fields that were red with human blood, are green with the harvests of June. The reins have not slipped from God's hands."

His purposes will be fulfilled, and this old world is not going to burst asunder, and civilization shall never perish from the earth while the gospel of the Lord Jesus Christ is taught, while the priesthood of God still remains upon the earth.

I am not vain nor egotistical when I say that I believe with all my heart that the priesthood of God, this great church, because of the great mission to be performed, is holding this old world together, and the missionary work to be accomplished after this war is going to make our hearts overflow with joy.

The servants of our Father shall go out, and where they are baptizing one today, they shall baptize a score, or hundreds, yea a thousand, for every knee shall bend and every tongue confess that Jesus is the Christ.

I believe, I have faith, that this terrible war, with all its death and ravages, is bringing men nearer to God. That has been the rule in the centuries that are passed. An ancient prophet said:

"When I was afflicted, I learned thy statutes."

But in dissipation, in idleness, in immorality, in wickedness, we never learn much about God. It is only when God touches our heart and makes us all mourn, because of the grief in the world, that we feel after him. For a touch of trouble makes us all akin, and we look unto the Lord. Affliction and sorrow have brought more souls to God than all the joy of the world.

We read of a great postwar program.

Is it not pathetic that in all these postwar declarations the name of God is seldom, if ever, mentioned? The best postwar program is found in the Book of Mormon. May I read the words of the Lord:

Behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles. . . .

And, now, listen :

And I will fortify this land against all other nations.

*Reprinted by permission of Good Housekeeping and G. P. Putnam Sons, Publishers

Address delivered at the Sunday morning session of the 114th annual general conference, April 9, 1944, in the Tabernacle

And he that fighteth against Zion shall perish, saith God.

For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words. (II Nephi 10:10-14.)

Here is a divine pledge of the perpetuity of our glorious republic, conditioned upon our obedience unto God, conditioned upon our effort, our determination, and our labors to cleanse the land of the accursed thing, which is sin; and you know the form in which sin lurks and is often disguised. I hope and pray that this nation, after this war, and during the war shall fortify this land to such an extent, and place it in such a condition of invulnerability that the nations of the earth, as God says in the Doctrine and Covenants, shall say: "Let us not go up to battle against Zion for the inhabitants of Zion are terrible." America is Zion, from north to south, from east to west.

I pray that after the war our government will furnish employment for every inactive laborer, in fortifying this country, that it will teach men to be mechanics, to be useful, for a nation that harbors idleness is doomed to decay and, finally destruction. One of the saddest hours of a young man's life is when he sits down and seeks to devise ways and means for earning a living without work. It is the wise nation that keeps its people at work. The men who want that bold independence that only labor can buy are the strength of the nation. Work helps a people to be strong in the worship of that God, who, from the days of Adam, has condemned slothfulness. He has always urged men and women to work.

Furthermore, I hope that our nation, now and forever, so long as the Star Spangled Banner shall float in the breezes of heaven, will remember the words of Washington, that "to be prepared for war is the most effectual means of preserving peace." Also, " 'Tis our true policy to steer clear of permanent alliances with any portion of the foreign world." God destined this nation to be a light to the world, to be a herald unto every nation, and nobly we will fill that mission if we serve the God of this land and abstain from all uncleanness (Concluded on page 341)

THE IMPROVEMENT ERA

"HE IS RISEN" *from the Dead*"

By ALBERT E. BOWEN
OF THE COUNCIL OF THE TWELVE

Delivered over KSL and the Columbia Church of the Air, from the Salt Lake Tabernacle, 11:00-11:30 a.m., M.W.T., Sunday, April 9, 1944, during the 114th Annual Conference



ALBERT E. BOWEN

PERHAPS no day now goes by that some home is not made desolate by receipt of a message from the war or navy department beginning: "We regret to inform you. . . ." Then a few phrases about courage, devotion to duty, dying gloriously, and some

mother knows the dull heavy thud of a heartbreak signalling blasted hopes for her boy that will not come home again. No one may know what reveries troop through her mind as she sits alone, disconsolate. . .

The boy that lay nestled under her heart, the boy she nourished from her own body during his helpless infancy, the boy for whose future she had dreamed dreams into which were woven the praises of men's tongues as they extolled his achievements and whose children should one day sit upon her knee as she told them the story of his rise to fame. . . . Now all seems ended, the promise of life cut off, made fruitless, all sacrifices and strivings vain. Her boy is dead, victim of blundering human stupidity in a recreant, wilfully-disobedient world.

Then, perhaps, as she sits with her musings, companioned by despair, she sees a vision of hope born of the story of that other mother, who with a few women and one lone disciple, watched so long ago at the foot of the cross as her first born, nailed high upon it, died in agony between malefactors, 'mid the jeers and taunts of a ribald soldiery and the gloatings of apparently victorious, bigoted and vengeful adversaries. His birth had been heaven-proclaimed, for the angel of God came to that mother at Nazareth and said:

Fear not, Mary: for thou hast found favour with God.

. . . thou shalt conceive . . . and bring forth a son, and shalt call his name Jesus.

He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. (Luke 1:30-33.)

Then the bereft mother of today may catch an understanding glimpse of the conflicting emotions which must have tugged and pulled at the heart of Mary as, after seeing him laid in the tomb, she reviewed the checkered and mysterious life of this heaven-heralded Son.

ETCHED ineffaceably upon her memory must have been that angelic salutation: "Hail, thou that art highly favored, the Lord is with thee, blessed art thou among women." And again her heart must have throbbed as she recalled the prediction of eternal kingship for her promised child. As memory's scroll unrolled, she would live again those thirty years of filial obedience until he went to be baptized of that strange man, John. She would relive that long vigil in the wilderness, where he scorned the temptation to prostitute his power or to barter his soul for all the kingdoms of the world and their glory. Tracing his steps back to his native province she would recall how he "went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments. . . . and he healed them.

And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. (Matthew 4:24-25.)

She would probably see herself seated as a member of that congregation at Nazareth when he went into the synagogue on the Sabbath day whence, because he said that the scriptures were fulfilled in him, his own townspeople drove him out and through the city to the edge of the escarpment with evident intent to cast him headlong into the abyss below. But apparently for once exercising his power in his own behalf he passed through them and went his way. There would pass in review before her mind his triumphal entry into Jerusalem when the people thronged to meet him and strewed the way with their garments and with palm branches and shouted: "Hosanna to the son of David; Blessed is he that cometh in the name of the Lord." (Matthew 21:9.)

Again she would hear his penetrating words from the side of the mountain by the seashore as in that most wonderful of all sermons ever uttered by the lips of man he called blessed the poor in spirit, the meek, the merciful, the pure in heart, the peacemakers, they who hunger and thirst after righteousness and those who are reviled and persecuted and evil spoken of for his

name's sake, and would witness again in retrospect his compassionate feeding of the multitude and see them attempt forcibly to crown him king only to turn back and "walk no more with him," when he explained that his doctrines laid heavy exactions upon those who followed him in the matter of the purity and fidelity of their personal lives.

Looking back she would recall how he had astonished the learned by the depth of his understanding, and confounded hypocritical questioners by the power of his unfailing wisdom; how he showed mercy to the sinner, brought comfort to the disconsolate, hope to the oppressed, cheer to the heavy laden, and healing to the broken hearted.

All these triumphs Mary must have witnessed or heard report of. And then last of all would come the sickening vision of his being tried before Herod and Pilate, meekly submitting to be dressed in a purple robe, with a crown of thorns crushed upon his brow, and mocked and scourged. And finally there would haunt her the sight of his staggering under the weight of his own cross and dying in agony upon it.

What was to be made of it all? This ignominious death seemed to spell the failure of his life, the frustration of his mission and the thwarting of the promise of perpetual reign over the kingdom which should be without end.

But Mary had not long to wrestle with these perplexities for: "In the end of the sabbath, as it began to dawn toward the first day of the week. . . ." came the women to the sepulchre to perform certain unfinished offices for the dead. Their wonder grew as an angel who was seated upon the stone which had been rolled back from the door of the tomb said:

Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said . . . And go quickly and tell his disciples that he is risen from the dead. . . . (Matthew 28:1-7.)

SUCH is the glorious message of that great triumphal morning. It bore to Mary the answer to her bewilderment. Now she could know that the promises for her Son made at the annunciation had not failed, that his life of anxiety and care and suffering and sorrow had not been in vain. So in like manner may every brooding mother who has received a "We regret to inform you" letter

(Continued on page 338)

The GOSPEL PLAN

By Harold B. Lee

OF THE COUNCIL OF THE TWELVE

Address delivered at the Friday
afternoon session of the 114th
annual general conference,
April 7, 1944, in the
Tabernacle

As an example of the doubts and the vain philosophies in the minds of some of our young people I want to read you a few statements contained in an article that appeared in a publication from our own state university during the last few weeks:



HAROLD B. LEE

Heaven is for children. To the child's mind it is real. For the adult it belongs to the world of fantasy and make-believe. If we have become adults we have left the idea of heaven behind. Perhaps the only mature individual who finds the every-

day exhilarating and promising is the one who has supplanted his childhood beliefs in another worldly heaven with confidence in a heaven on earth. . . . The modern world is concerned chiefly with ethics rather than with theology, with better living than with the methodical analysis of the hereafter.

I suspect that that young student was thinking of the kind of heaven that too frequently is pictured, which requires much hymn singing and ever so much praying with rows and rows of saints kneeling in perpetual adoration as a continuous occupation; and perhaps his idea of God and the creator is similar to that which has been expressed by one writer who spoke of God as "a sleepless active energy that actuates all things, so small and yet so complex as to dwell in the wonderful energies of life and sound and electricity, in the vital processes of human and animal form, in the motivating influences of the human heart," and so on. Such a one, who believes thus, would have no faith in the teachings of the scriptures or an understanding of their import. To one such the Church of Jesus Christ would be relegated to a mere organization of man, lacking either the reason for or the authority to administer the ordinances of salvation.

Heaven, as we have usually conceived it, is the dwelling place of the righteous, after they have left this earth life, and the place where God and Christ dwell. Of this happy state the apostle Paul said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." The location of the place was made clear by the revelations of the Lord to us in this day when he said that the earth was to be the abiding place of

those who were to inherit the celestial glory and that it would be cleansed from impurity in order to become that holy place. How the earth was to be prepared for that condition is indicated in brief visions recorded by a prophet who said he "saw a new heaven and a new earth." (Rev. 21:1-4.) Another said, "and the end shall come and the earth shall be consumed and shall pass away and there shall be a new heaven and a new earth." (D. & C. 29:23.)

The Prophet Joseph, speaking of the condition in which the earth would then be, after that cleansing and that purification, in its immortal state, declared that the earth would be as a crystal and a Urim and Thummim unto those who would dwell upon it. The interim dwelling place of the spirits, while this great change is taking place, is indicated in the revelation where the Prophet speaks of "a place of happiness called Paradise, a place where there shall be a state of peace, a state of rest, where men shall rest from all their troubles and from all care and sorrow." This rest spoken of was not to be a condition of inactivity but rather was to be what the Lord called it, a place where men and women were to enjoy "the fullness of his glory." To say that there would be no such a place as the state where one could have rewards or punishments for the things done in the flesh, would be to say that there would be no such a thing as a judgment; and to say that there would be no judgment would be to deny that there was atonement for the sins of mankind or that Jesus Christ was the author of salvation, the plan by which man could be sanctified for that holy state. To say that there was no such a thing as the atonement would be to define sin merely as a philosophical formula. If one were to doubt in a life after death or in a resurrection from the dead, as such a belief would imply, then man would be of all men most miserable, because he lacks faith in that which would follow after his life here upon this earth.

I HAVE tried to think how a man would guide his life if he had this sort of feeling and this disbelief in heavenly things. Life, with its fleeting opportunities, it seems to me, would be a mad scramble for the satisfying of one's selfish ambitions and the seeking of worldly gain. Against that the Master declared himself in a parable where he spoke of the man of affluence who was seeking about for a place wherewith to bestow his goods:

And he said, This will I do: I will pull down my barns, and build greater; and there

will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. (Luke 12:18-21.)

Without the discipline of the rewards and punishment that are spoken of in the plan of life and salvation, passions and appetites would go on unbridled; vice and crime would go on unchecked and wickedness would stalk our days. If the church is but man-conceived, then our care of the needy would not be for the spiritual and temporal welfare of those who are to be assisted, but our care would be extended, as in the case with so many public institutions, merely with the political or the social or the economic welfare of the state or of the individuals who administer it as the chief consideration.

I have a feeling that whenever we have among our leaders those who would say that the care of the needy should be left to public institutions, and not to the church, there we have men who lack the spiritual insight into the spiritual values involved in caring for the unfortunate.

In the parable of the Savior at the close of the great Sermon on the Mount he taught very plainly the doctrine that the storms of life would descend upon the wise as well as the foolish and by inference, upon the good as well as the bad, upon the rich and the poor, and that only those would survive, when those tests and trials should come, who had built their house upon the rock, because they had listened to the things which the Lord had taught them concerning the gospel plan.

IN battle those with faith in heavenly things forbid a dangerous fatalism that oftentimes induces carelessness and recklessness in combat as well as in private conduct. The kind of difficulty in which our young men today find themselves, the terrible struggles through which they are passing in battle, is revealed in an interesting bulletin we have just received from one of our chaplains down in the Italian area. He starts this bulletin by quoting from President Grant's great blessing to the boys in the military service some time ago. As I heard President Grant declare again a blessing upon our boys, I thought how well it

(Continued on page 331)

The SABBATH DAY

Address delivered at the Sunday
afternoon session of the 114th
annual general conference,
April 9, 1944, in the
Tabernacle

By Spencer W. Kimball
OF THE COUNCIL OF THE TWELVE

MY brethren and sisters: I am deeply grateful for the privilege of bearing testimony to you in this general conference.

It has been a source of joy to me to see how universally happy the people are in the selection of Brother Mark E. Petersen to work with us in the council of the twelve. It is going to be a great joy to me to be associated with him.



SPENCER W. KIMBALL

This conference has been a most inspirational one. The spirit of the

Lord seems to have been here in rich abundance. I have been much impressed by the singing. Many people who heard the conference sessions over the radio said to me that the songs sounded as if they came from a great trained male chorus. Every song seemed most appropriate and fit perfectly into the theme of the conference as it unfolded. I think I have never heard the song, "I Need Thee Every Hour," sung with such power and beauty and harmony as it was sung in this conference by these thousands of men. Perhaps my appreciation of the song came from my feeling of need of the help of the Lord.

I am not unmindful of the grave responsibility that is mine in occupying this position, and I earnestly pray for the blessings of the Lord while I stand before you.

I was impressed by the song which you sang so well:

Zion stands with hills surrounded,
Zion kept by power divine.
Happy Zion, happy Zion,
What a favored lot is thine!

And the thought came to me: What a favored lot is ours to be able to assemble in general conference and to bear testimony to each other, and for the other numerous blessings we enjoy.

I thought as I saw you brethren sitting in this large group, what a marvelous opportunity for fellowship we have in this church, men from all parts of North America (and they would be from all parts of the world, if the war would permit). I was wondering how many of you are acquainted with the brother on either side of you. I used to enjoy coming to conference a little early and sitting down there with you, reaching out my hand and saying: "I am Spencer W. Kimball, from Safford, Arizona." Then my brethren on either side would tell me whence they came—

from California, from Canada, from Oregon, or somewhere else in the church. Then we talked just a little bit while we were waiting for the meeting, about the wheat in Canada, or the salmon in Portland, or the cotton raising in Arizona, and about our church work, and then we did really enjoy the conference, as we knew each other and sat enjoying the spirit of the Lord together.

I want to assure you that on either side of each of you is one of the finest men in this whole world, who belongs to the greatest fraternity holding the holy priesthood, in a high and responsible position, a man that you will want to know.

Among the greatest thrills of my life are these conferences with the priesthood leaders of the church, men tried and true, when we gather together in this historic building in general conference: I am grateful for this privilege of meeting with you. I stand before you in humility, and I love you for your faith and your integrity and your devotion to the work of the Lord.

Six months ago I was first sustained by you in this position of responsibility; it was six months ago, day before yesterday, when I knelt at the feet of President Heber J. Grant, our prophet, seer, and revelator, and his hands, together with the hands of the members of the quorum of the twelve and the patriarch, were placed on my head and I was ordained an apostle of the Lord Jesus Christ.

A half year has passed, and I have enjoyed my work immensely. I have been from southern Arizona on the south, to northern Idaho on the north, and Los Angeles on the west to New York on the east, and everywhere I have gone I have been accepted with courtesy and consideration, and I have learned to love the people all over the church.

IN the past few sessions of the conference we have heard much of juvenile and adult delinquency. I am sure that the living of the gospel of Jesus Christ in our homes will solve most of these problems. I am sure that if we have prayer in our homes, around the table, with our families, and as we retire for the night that our families will be closely knit together, and will grow in spirituality. If we shall have home evenings and gather our broods about us, we shall be able to teach them obedience, and discipline. They will come to love the home and the family, and will be protected from many of the vicious influences which are increasing delin-

quency. If we will take them with us to sacrament meetings and teach them their privileges and responsibilities in the church, we shall thus be able to lead them into paths of righteousness. If we can make the home the center of the universe for our children much of the sin of the world can be by-passed.

Our Savior said: "If thou wilt enter into life, keep the commandments." From observation it seems to me that one of the commandments which we wantonly break is that command to observe the sacredness of the Sabbath day. We were quoted during this conference the word of the Lord:

Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.

WHILE attending one of the conferences last fall, one of my first down state, I was housed in a hotel, and early Sunday morning I was awakened by considerable noise in the halls and the lobby of the hotel, and when I came down I found that the lobby and the cafe near it were filled with men with colored shirts and caps and with hunting regalia. Their guns were clean and shining. They were all en route to the mountains and the canyons to get their deer. When the conference day was ended and evening found us on our way home, many were the cars that we passed with a deer on the running board or on the bumper.

Another Sabbath I drove through an agricultural area, and was distressed to find there were mowing machines and balers and perspiring men engaged in harvesting the crops.

Still another Sabbath I drove through Main Street of one of our larger towns, and I was dismayed to find lines of people standing and waiting their turns to get into the picture shows.

Still another time when large numbers of people with hiking breeches and slacks were driving to mountain retreats with picnic lunches to enjoy the beautiful Sabbath in the canyons.

And the word of the Lord continued to resound in my consciousness: "In the days of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me."

I wondered if we must be brought low with adversity before we will serve the Lord.

There came ringing again in my ears
(Continued on page 346)

DEAREST MOTHER

By Estelle Webb Thomas

MY first impulse on returning from the funeral, was to go to your room and tell you all about it. That second thought which shows me your empty chair, your glasses lying so pathetically on your Bible, is the one that stabs me so. But I have carried all the interesting items and bits of gossip to you for so long, that I cannot miss telling you about this—this really big thing that concerns you so vitally. That is the reason you would have enjoyed it; for one of the hurts of old age was that you felt so unimportant—so *unnecessary*! You, who for so many years had been in the thick of things, the center of attraction in any group where you happened to be, found it hard to adjust yourself to the backwater of an octogenarian's life.

You were lonely these last years, too, with a loneliness we could not reach, and could scarcely sense; the tragic loneliness of one who sees no contemporaries, who longs achingly for a lost generation. But you would not have been lonely today, dear. On every face, and the old hometown church was full to overflowing, you should have seen tears of loving remembrance. Tragic that these reunions must so often wait on death! How I wished that you were present, to see and hear the tributes paid by those who had known you longest and best; and though I am not at all sure you were not, I am going to write you all about it, just as I have always done when you were away.

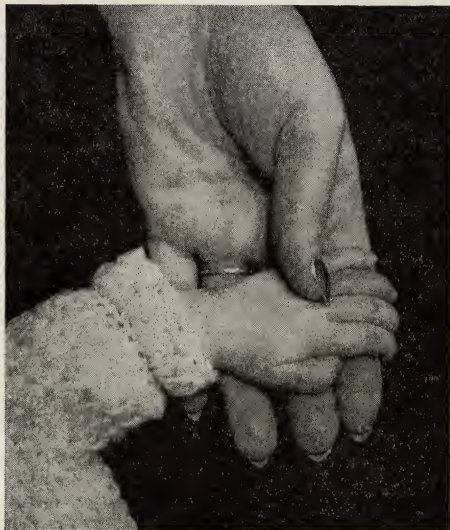
You'd have gloried in the flowers. We were glad for all the gorgeous wealth of them. You had never had enough flowers in all your life. One of the speakers—the doctor—spoke of your endless struggle with the dry, unfriendly desert soil—your pride and happiness in your few hard-won blossoms. It was he who dwelt on your love of beauty, and your lifelong efforts to bring it into your own life and those of your family and friends. (Oh, I hope you have it all now! All the beauty and peace and perfection you spent more than eighty years striving for!)

But I understand now why you had to work so hard for everything you had. You loved it that way, dear. You were a pioneer woman, child of pioneers, to whom life was a real and glorious struggle, and whose appetite for it was sharpened by the toll it took of their strength. That was why your father, on his seventieth birthday, drove the first wagon over a precipitous mountain pass in the wilds of a new country, leading a hardy colony of homeseekers to a new haven. And that was why, on the morning of your own seventy-first birthday, you started out so gaily on one of your missions of mercy. That was the dreadful winter of '33, and we

had begged you so unavailingly to give up the hard and (financially) profitless work.

Now, remembering how unhappy you were when we finally persuaded you (aided by age and failing health) until you found some other means of service, I'm glad you were wiser than we. But on that occasion I could see nothing but that you, seventy-one, and frail as a reed, were starting on a fifty-mile ride in a blizzard, through snow-blocked roads, starting out in a sleigh, with a young boy for driver, with a bake-kettle full of hot stones at your feet, on the feeble chance of catching a bus on the roads where busses could still run. Now I realize the adventure and the sense of accomplishment which followed, the gratitude of the parents when you ushered in the new life safely, were full compensation for it all.

THE doctor mentioned, too, his long and unique association with you. For you were first, his very youthful teacher and later, in what you called your second life, his most trusted nurse. It was the older speaker who made a point of your active intellect and the many, many youths to whom you and Father had opened the magic doors of the mind. He spoke of those days when you were pioneers of education, helping to establish a high school in a raw western town where an elementary education had been considered full equipment for life, and the *Fifth Reader* the ultimate accomplishment. He remembered your flashing wit and charm, and how you were always the center of community life. The amateur theatricals in which you, with your dark-eyed beauty, were, as a matter of course, always the leading lady, from Black-eyed Susan to Little Nell. He told of the boys and girls, in whom, throughout the



—Photograph by H. Armstrong Roberts

years, you had discovered so many hidden talents.

It was the high school teacher who mentioned your personal charm, your warm comradeship, your tact. Your way of making a gala occasion of some small and ordinary trip. (How well we children remembered and loved that in you! Darling, we never knew, in our happy, carefree childhood that we were poor, often desperately so—you made life so rich in the intangibles!)

But it was the people, the women you had cared for during a whole period of child-bearing, the underprivileged, to whom you had opened vistas of hope and escape, the black sheep to whom you had reached a helping hand, who crowded around us in the churchyard to whisper brokenly what you had meant to them. Those were the tributes too intimate and precious to be spoken aloud.

But I mustn't forget the response, when the doctor, rather unorthodoxly, as he said, called on the audience for a show of hands by those whom you had at some time served—I hope you saw that forest of hands!

You'd have loved the music, some of your favorite hymns, so beautifully rendered, and a touching solo by an old friend: and how proud you'd have been

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SPIRITUALITY—

a Safeguard Against Delinquency

Address delivered at the Friday morning session of the 11th annual general conference, April 7, 1944, in the Tabernacle

By EZRA T. BENSON
OF THE COUNCIL OF THE TWELVE

I THINK I know now, brethren, how effectively suspense might be used as a tool of punishment. [Laughter.]

I rejoice with you in the opportunity of meeting in this great conference. I was made happy yesterday in the appointment of Brother Mark Petersen to fill the vacancy in the council of the twelve, and with all my heart I sustain him and pray our Father to bless him, and bless us all in our respective callings in the priesthood.



EZRA T. BENSON

I have been greatly concerned, as I am sure many of you have, over certain trends that are in evidence in this great land of ours, which tend to strike at the very foundation of many of the things we hold dear. I recognize the great promises that have been made to this land of Zion, through the Book of Mormon prophets and through prophets in the latter days. And yet, I wonder sometimes if we, as members of this great land, recognize what is necessary for us to do in order that those promises might be realized.

I am sure we all know that the fulfillment of those great promises is contingent upon our worshipping the God of this land, who is Jesus Christ.

I would like, if the Lord will bless me, to refer to one of the trends which has caused me deep concern since we last met in conference assembly. In riding across the great plains of this country, en route from Washington, D.C., to the conference, I read a letter and report from one of our great friends of youth, law and order and decency, and the American home, Mr. J. Edgar Hoover.

I was astounded to find that the trend of juvenile delinquency in this great land has reached proportions which should shock all of us. I am going to refer, if I may this morning, to some of the figures which were presented in the "Uniform Crime Report for the United States and its Possessions, by the Federal Bureau of Investigation of the U.S. Department of Justice," taken from the Annual Bulletin for 1943.

The increases in crime during the year 1943, as measured by arrests, are as follows:

Boy arrests, under 18.....	23.4%
Girl arrests, under 21.....	47.9%

For the first time since records have been kept, age seventeen predominated in the frequency of male arrests. For the first time, age 18 predominated in the frequency of female arrests. The seriousness of the situation is more clearly seen when it is remembered that these increases, particularly in female arrests in 1943, are in addition to similar increases in 1942. Compared with 1941, the arrests of girls under 21 years of age has increased 130.4 percent.

Now, I recognize that these statistics are subject to some interpretation. Because of the lack of time I will not attempt any particular interpretation, but I do feel that they are indicative of a serious trend which should be the concern of every true American, and certainly every member holding the priesthood in this church. Those offenses might be broken down as follows:

In the case of male arrests under 18, arrests for rape, 39.8 percent increase; robbery, 39 percent increase; burglary, 27.7 percent increase; auto theft, 23.4 percent.

Increase in female arrests under 21: offenses against property, 30.1 percent increase; miscellaneous violations, 53.2 percent; and offenses against common decency, such as drunkenness, vagrancy, disorderly conduct, prostitution, commercial vice, and other sex crimes, such as adultery and fornication, show an increase of 56.9 percent.

Mr. Hoover, in commenting upon this serious and alarming situation, made the following comment:

This country is in deadly peril. We can win this war and still lose freedom for all in America; for the creeping rot of moral disintegration is eating into the nation. I am not easily shocked or easily alarmed, but today, like thousands of others, I am both shocked and alarmed.

The arrests of teen-age boys and girls all over the country are startling. Some of the crimes youngsters are committing are almost unspeakable. Prostitution, murder, rape, these are ugly words, but it is an ugly situation. If we are to correct it we must face it.

A recent survey of Christian ministers in this land indicates that sixty-five percent of the delinquency is due to broken homes. Commenting on this situation, Mr. Hoover continues:

America's youth, indicted by public opinion as reckless and carefree, is blamed for these misdeeds, but the real fault lies elsewhere. Before any youth has broken the law, some adult has committed a more serious crime. Driven by lust for money or

enslaved by pleasure, the adult generation forgets that the most solemn obligation any person can assume in the eyes of God and men is to guide and direct the child along proper paths. To place anything ahead of that responsibility is akin to criminal negligence.

And then he comments on what he calls the "crack-pot theory":

"This is the kind of 'crack-pot theory' which has laid the groundwork for our present surge of teen-age trouble. For years we have listened to some quack theorists and pseudo-psychologists who have preached that discipline and control were bad for children, that they should be left uninhibited to work out their own life's pattern and their own self-discipline. But you never acquire self-discipline if you never learn what discipline is. Neither can life's problems be worked out without experience which can be secured only through hard knocks or by guidance from the experience of others."

Now, we are reaping the harvest. Fathers have gone to war or are working long hours; many mothers, too, are working on day or night shift. Youngsters are left to their own devices, and the tragic fallacy of the theory that self-discipline just grows is being demonstrated day by day.

FOLLOWING a stake conference a few months ago, a young man in uniform came up to me and asked for an opportunity to talk for awhile. This was his story. He said: "I am a member of a certain camp near Washington, D.C. I have been attending the services held there by the Mormon boys, but," he said, "I haven't been able to participate. I don't hold the priesthood. Isn't there something that can be done so that I can get the priesthood and participate in the administration of the sacrament and the exercises among the Mormon boys?"

As we chatted for awhile, I learned that he had not only been deprived of the priesthood, but had never been baptized. Yet he told me of his home town here in Utah, a Mormon community, of his father and mother both members of the church, his father inactive, his mother somewhat more active. But they had accepted this "crack-pot philosophy" that they would let the boy grow up and choose for himself. Then he pleaded with me that some means might be provided that he could come into membership in the church and enjoy the blessings which he saw the other Mormon boys enjoying.

I call your attention, my brethren, to the revelations given by the Lord with reference to the responsibility of parents to train their children, to teach

(Continued on page 324)

Response TO A CALL

By Mark E. Petersen

OF THE COUNCIL OF THE TWELVE

PRESIDENT J. REUBEN CLARK, JR.

ELDER PETERSEN, for the people, for your associates, I want you to know that you are welcome, that we love you, and that you have our unbounded sympathy and support.

ELDER MARK E. PETERSEN

THANK YOU, President Clark, I deeply appreciate those words.

My brethren, it is extremely difficult for me to address you this afternoon. I was greatly shaken by the call which came to me yesterday. I feel that

I am the least among you all. I have never felt so humble in all my days, as I do at this present moment.

I am indeed grateful for the gospel of Jesus Christ. I am most happy that the Lord permitted me to be born in a Latter-day Saint home, where my parents taught me to believe in the message which they had received in a foreign land, the message which I shall bear to all the world through the rest of my life.

I am indeed grateful to my parents for this great thing which they did for me, as well as for all other things that they have done.

I am thankful for the beautiful home life that I have always had, and that I enjoy at the present time, with a lovely family and a wife who stands by my side and supports me in every endeavor in the church.

I am grateful for you, my friends, so many of whom have expressed to me your good wishes, in telephone messages and letters which I have received.

My testimony has been strengthened

Address delivered at the Friday afternoon session of the 114th annual general conference, April 7, 1944, in the Tabernacle

through the years by the visits I have made to the church offices as a representative of *The Deseret News*. Twenty years ago it was my pleasure to make my first visit as a reporter there, and to become acquainted with President Heber J. Grant. He has thrilled me throughout those twenty years. I know as I know that I live that he is a prophet of Almighty God. I love him with all my soul; my family loves him. We are grateful that we can say with you that "We thank thee, O God, for a prophet."

I am grateful for my association with these other brethren who stand at the head of the church. Most of them I have known for years, and I also love them with all my heart. They have been most kind.

I know that God lives. I know that Jesus is the Christ and the Son of God. I know it as well as if I had seen him, and I shall take great pleasure in declaring his word for the remainder of my life.

I am thankful for my testimony of the divinity of the mission of the Prophet Joseph Smith. I love him. I have read all I could find about him. I know that God spoke to him and appeared to him, and I know that his testimony, for which he died, is true.

I willingly and gladly, although most humbly, accept this great call which has come to me. It certainly has humbled me; it has humbled my family. I pledge to you my best effort. I love the work. I shall give it my full strength and all the talent which God may give to me.

I know that without the help of the Lord I am powerless to do any good in his ministry; but I know that if I live righteously, he will be with me. I bear you my testimony to the truth of this work, and I do it all in the name of the Lord Jesus Christ. Amen.

MARK EDWARD PETERSEN

NOVEMBER 7, 1900—Born at Salt Lake City, with a twin sister, the son of Christian and Christine Andersen Petersen, Danish converts to the church.

January 13, 1920—Set apart by Elder Joseph Fielding Smith to fill a mission in Canada.

July 7, 1922—Returned from the Canadian Mission, after laboring in Nova Scotia.

August 30, 1923—Married Emma Marr McDonald in the Salt Lake Temple.

April 19, 1931—Sustained as a member of the Liberty (Salt Lake City) Stake high council, where he was assigned to work with the Aaronic priesthood.

October 9, 1934—Became a member of the board of directors of the Genealogical Society of Utah, after traveling for a number of years throughout the church conducting conventions for genealogical workers.

January 5, 1936—Sustained as second counselor in the Liberty Stake presidency.

August 1, 1941—Succeeded Elder Samuel O. Bennion as general manager of *The Deseret News*. Starting in newspaper work as a carrier, he joined the *News* staff in 1924, and had climbed to the position of news editor and managing editor before receiving this appointment.

October 19, 1941—Released from the Liberty Stake presidency.

November 16, 1941—Sustained as a member of the Highland (Salt Lake City) Stake high council.

May 16, 1943—Sustained as first counselor in the presidency of the newly created Sugar House Stake.

April 6, 1944—Sustained as a member of the council of the twelve.

April 20, 1944—Ordained an apostle by President Heber J. Grant, the sixty-fourth member of the council of the twelve in this dispensation; the twelfth member of that quorum to be ordained by President Grant.

their conscience as their guide they made many minor changes in the Palmyra edition of the Book of Mormon and continue to publish and circulate it among the English-speaking people.

The Cadman faction has continued to the present day. Its members look upon Joseph Smith as a fallen prophet and accept the Book of Mormon as practically the only valid revelation he gave. They regard temple work and many other practices of the church as man-made doctrines introduced after Joseph Smith "fell from grace."

(Next month: *The Kingdom of St. James—The Strangites*)

¹In 1936 there were 31 branches of the Church of Jesus Christ (Bickertonites) with a total membership of 1,639. (*Religious Bodies*, II:828.)

APOSTATE FACTIONS

(Concluded from page 279)

Today the headquarters of this church are at Monongahela, Pennsylvania. Their membership is less than two thousand.¹ They have a few small branches in some of the eastern states, perhaps half of their members being

Italians. They have made several attempts to convert the Indians, but have met with no success; yet their conversions among the Italians have been rather striking. They have printed the Book of Mormon in Italian and continue to proselyte among these people. With

My dear brethren, and my brethren and sisters who have joined this conference by radio, it is a great honor and a grave responsibility to bear one's testimony to this congregation. Yesterday morning, just before coming



JOSEPH F. SMITH

over to conference, a man walked into my office whom I had not seen for a number of years. I think I shall name him: President Edward L. Clissold from the Hawaiian Islands. We were boyhood chums together; went through grade school together; were on missions together; and as I shook his hand and felt the strength of those long years of friendship and common ideals, I was singularly impressed with the power of unity; and during the morning session yesterday, as we listened to the message of the living prophet of Almighty God, I was impressed again with his iteration of the need for unity.

We are gathered here together at a particularly significant season, even though it be more or less paganistically celebrated by the Christian world; a season whose significance is genuinely appreciated only by Latter-day Saints. The Savior not long before he went to his crucifixion admonished the twelve and then he prayed to his Father in heaven, and among other things he said these words:

Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are; . . . and for their sakes I sanctify myself that they might also be sanctified through the truth. Neither pray I for these alone but for them also which believe on me through thy words, that they may all be one as thou Father art in me and I in thee, and they also may be one in us, that the world may believe that thou hast sent me; and the glory which thou gavest me I have given them that they may be one even as we are one, I in thee and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me and hast loved them as thou hast loved me.

Disunity is forever a destructive force whether it be war among nations; whether it be civil strife within the state; whether it be schism within the church, discord within the family, or even turmoil and conflict within the soul of the individual person; for a man divided against himself can no more stand than a divided house. A society cannot be unified except as its members are one together and except as individually they are one with themselves. The matter of wholeness is essential.

MODERN psychologists have said much in recent years about the integrated personality, and our hospitals for mental defectives are full of persons suffering from conflicts within themselves. They are not whole. It is profoundly

AN Indissoluble Oneness

By JOSEPH F. SMITH

PATRIARCH TO THE CHURCH

Address delivered at the Friday afternoon session of the 114th annual general conference, April 7, 1944, in the Tabernacle

significant that this word "whole" is used frequently as a synonym for "health." You remember when the Pharisees saw the Savior sitting at meat with Publicans, sinners, and so on, they found fault with him, and he told them that the whole have no need of a physician. It is the basic business of the gospel of Jesus Christ to bring about a oneness, a wholeness in the individual, a wholeness collectively among the children of God. I should like to leave this one idea this afternoon in the matter of helping the individual to be whole.

We have heard a good deal about juvenile delinquency, a grave problem; and one of the alarming, particularly alarming, aspects of our present juvenile delinquency is that not so great a percentage of it any longer comes from the broken home. While the broken home is still a tremendous contributing factor, we are alarmed to find out that among the so-called "best families" many young persons are running amuck. I am of the opinion that much of this delinquency is the result of conflicts within the individual souls of the young people. What of parents who actually foster and abet internal conflict in their children? I am speaking of Latter-day Saints, or at least members of the church, who, through certain church loyalty, send their children to their church meetings, their Primary and their M.I.A. and their Sunday School; who have their sons go to priesthood meetings and in due course encourage them to receive the priesthood and yet who, in their own homes, do not set worthy examples. In such case, the youngster goes to Sunday School and is taught that he should be loyal to the church; he is taught the principles of the gospel. He comes home only to find those principles disobeyed in his home. Moreover, the church teaches him the words of the Savior, "Honor thy father and thy mother!" Here he is faced with a divided loyalty. If he is loyal to his parents, how can he be loyal to the church which teaches doctrines and advocates conduct which his parents by their very lives reject?

Many parents, in so simple a thing as keeping the Word of Wisdom excuse themselves sometimes on the basis of social exigency, sometimes on the basis of business exigency. There is only one basis for it and that is either a lack of belief or moral cowardice. No parent would deliberately subject his child to physical suffering. Any parent who would do that we would say is cruel, and yet it is just as much an act of cruelty, and ultimately more damaging, to impale the child on the horns of a dilemma of conflicting loyalties. He cannot be fully loyal to a church which teaches one doctrine and fully loyal to parents who decline to observe that doctrine. That conflict will be resolved either by the destruction of one or other

or both of those loyalties. We need oneness.

The Doctrine and Covenants has explained what the human soul is; what the soul of man is. The body and the spirit are the soul of man, and the purpose of our mortal sojourn is to bring about a complete fusion, to bring about an indissoluble oneness, of spirit and body. If parents will live according to the gospel, will send their children to be taught in church organizations and indeed will augment that teaching with teaching and example in the home, then two great forces, the family and the church, will converge upon the individual youngster to bring about a wholeness, a spiritual health, a oneness without which neither happiness nor salvation can be obtained.

WE have a grave responsibility to establish in our young people righteous hunger. Everyone of us knows that he has hungers for particular foods. Even now, when I'm very hungry the first thing I think of is a big bowl of beans and a piece of new bread and butter. Why? Because as a youngster, every Monday afternoon that is what I got, and now when I am hungry nothing else tastes so good. We hunger for those things we are used to. When we are hungry, we don't think of a bowl of bird-nest soup, though thousands of Chinese do. These boys who have gone out into the service of their country and get away from home and look about them for a church to go to, hunt up other boys who are members of the church and get together to meet. Why do they do it? Because they have a hunger in them established for it. "Blessed are they who hunger and thirst after righteousness." That is no mere figure of speech. Those words were wisely chosen. If we deliberately implant righteous hungers in our children, then when they are from under our roof trees they will bend their dearest efforts to satisfy the healthful appetite wise parentage has helped to cultivate. One can hunger for righteousness just as one can develop evil appetites.

It is my prayer that we shall have the wisdom and the courage so to live that our very lives will be dynamically persuasive examples to our young people of what the church teaches, so that they may not be guilty of inflicting upon them the agonies of conflicting loyalties, and I ask it in the name of Jesus Christ. Amen.

The Glory That Was GREECE

"THY SONS, O ZION, AGAINST THY SONS, O GREECE."
(Zechariah)



REMAINS OF TEMPLES OF NEPTUNE AT
ATHENS, GREECE, SHOWING BEAU-
TIFUL DORIC COLUMNS

Two great influences of the ancient world have moulded the modern world: the Greek and the Hebraic. The words which suggest the title of this article are taken from the prophecies of Zechariah, written at the close of the Old Testament, the fourth century B.C. Javan, the son of Japheth, is regarded as the founder of the Greek race. It was an heathen country, "far away at the ends of the earth from Israel." We are told how Israel had to deal with Egypt, Babylon, Assyria, and later with Persia. "They in turn represented the scourge of God for poor Israel." Israel could not cope with these nations, and all that she could do in the throes of war was to turn to God, who was her hope and her deliverer. Throughout her history from the time she settled in the land of Palestine, her struggle was to preserve the knowledge of the living God.

With Greece, it was different. In 350 B.C., Alexander the Great conquered the world as far east as India, and the succeeding two centuries of Jewish history are known as the Greek period. This period was the most critical time of her history, for it was not only an invasion of armies, but of ideas as well. The policy of Alexander and his successors was to introduce the Greek language, Greek customs, and Greek culture in all conquered territories. Hellenism, the Greek culture, appealed to thousands of Jews, and in the city of Jerusalem the priests and the aristocracy began to speak the Greek language, adopt the Greek customs, attend the Greek theaters, and take over the culture of that people. "The very integrity of the Hebrew faith," says Dr. Raymond Calkins, "was threatened by this subtle and apparently irresistible invasion of Greek civilization and ideals."

Ancient Greece was a small country. Its extreme length from north to south was only two hundred and fifty miles, while its width was about one hundred and eighty miles. Cut up into small districts by mountain barriers, its cities of note were limited. At the dawn of its history, the land was occupied by a highly civilized people, who built strong fortresses and large buildings. They built extensive water systems and elaborate palaces, which were beautifully decorated with friezes, mosaics, and fresco wall paintings. These early people traded with Egypt, Assyria, and Phoenicia, and had utensils of copper, gold, and silver.

To those earliest ages, possibly two thousand years before the Christian era, we owe the Homeric poems—the *Iliad* and the *Odyssey*. These books were the Bible to the early Greeks, and in them

we have the description of their holy days, when they celebrated the worship of their gods. The Greeks memorized the poems wholly or in part, and the philosophers quoted Homer as we quote the words of Moses today. In the seventh and sixth century B.C., the Greeks carried on trade with neighboring nations, and Greek colonies were established in Italy, Spain, Africa, and Asia Minor.

THE early history of Greece was one of war. The Persians, under Darius and his son, Xerxes, who crossed the Hellespont on a bridge of boats with two million soldiers, marched to Athens, with a huge fleet accompanying him by sea. They were finally driven from the land, and then it was that the Athenian Empire rose to its greatness. The national consciousness of the Athenian people asserted itself and Athens became a center of beautiful temples built of marble, and at the time of Pericles, 450 B.C., it had its dramatists, historians, philosophers, statesmen, and orators.

In this period there was a system of education the main elements of which were the knowledge of literature, the cultivation of literary expression, and a general acquaintance with the rules of logic. Education had a hold on society and gave the people a reverence for antiquity. Homer a thousand years after he lived held sway over the minds of the people. The practice of lecturing, which is giving instruction by reading an ancient author, comes from the schools where passages from Homer and Plato and Aristotle were read and explained. The teacher had a high place in the community where he lived, and the use of the word "chair" to designate the teacher's office,

THE ISLES OF GREECE

By Lord Byron

THE isles of Greece, the isles of Greece!

Where burning Sappho loved and sung,
Where grew the arts of war and peace—

Where Delos rose, and Phoebeus sprung!
Eternal summer gilds them yet,

But all, except their sun, is set.

* * *

The mountains look on Marathon—

And Marathon looks on the sea;

And musing there an hour alone

I dreamed that Greece might still be free:

For standing on the Persians' grave,

I could not deem myself a slave.

From *The Prisoner of Chillon*

and the word "faculty" to denote the branch of knowledge which he teaches, survives today in our own language. The designation of "professor" came to us from the Greek Sophists, who drew their pupils by promising intellectual training. The student always announced his devotion to learning by putting on his gown. From these few examples, one rightly concludes that Greek education has been almost as permanent as Christianity itself, and for similar reasons.

The Greeks were the builders of the most architecturally beautiful temples the world has ever known. The greatest of these was the Parthenon on the hill known as the Acropolis at Athens. The honor of this glorious building is generally ascribed to Pericles, who once declared that "We love the beautiful without extravagance, and knowledge without exaggeration." Not only did Pericles build the Parthenon, but he also built a series of public buildings and memorials which witnessed the glory of the first city of Greece. The inroads of the Persians had ruined many of the sacred shrines of the Greeks, but Pericles issued a call to all Greeks, wheresoever they lived in Europe or Asia, to send delegates to Athens to

commercial center and ships from all parts of the world came into its harbor. From Piraeus, a straight road five miles long led toward the Acropolis with its statue of Athena looking out over the sea. In the market place, or the "agora" as it was called, public meetings were held. On top of the Acropolis one passed through the majestic "Propylaeum" or gateway to the famed Parthenon. Its ruins still stand as a monument to Greek genius. To the south of the Acropolis was the Theater of Dionysus and the Odeum or music hall. The theater held seventeen thousand persons. It was used for the plays of the dramatists Sophocles, Aeschylus, and Euripides.

WHEN we think of ancient Greece, we think of Socrates, Plato, and Aristotle, three of the greatest philosophers of history. We are told by scholars who have made a study of the teachings of these three men that Socrates sought by questions to make his pupils grasp what such terms as "truth" and "justice" really mean. He taught that for a true system of ethics to be developed, one must have faith in the gods. Because he taught the immortality of

tue is its own reward." He describes beautifully the meaning of "salvation" which is likened to Wordsworth's "Intimations of Immortality." The soul of man is the purified body and spirit. In Book III of his *Republic*, he writes:

And does not sobriety, as generally understood, imply the following principal elements: first, that men be obedient to their governors; and secondly that they be themselves able to govern the pleasures which are gratified in eating and drinking and love.

Soul is form and doth the body make.

One of the fine truths to keep in mind in reference to Plato is the comment of one writer of his life who said: "His work was from the beginning as intensely moralized as were the discourses of Socrates. On whatever theme you talked with Plato, you would in the end be forced to render an account of the state of your soul."

The master work of Aristotle was his *Ethics*. No one can read it without feeling the nobleness, simplicity, purity, and modernness of its nature. Family life comes first in all society, and he who lives near to the "eternal goodness" in the home, is the exemplary man. Aristotle's book, *Hymns to Virtue*, ranks with the beautiful poems of the world's literature. He taught that civic liberty did not absolve one from duties, but duties on the part of the citizen towards his city were a matter of his strength of character directed by intelligence.

Greek comedy grew out of the "village songs" of the gay revelers who went from village to village something as the troubadours of the Middle Ages did. We have the comedies of Aristophanes, whose works are full of witty references to the political and social life of the time.

During this "Golden Age" of Athens, there arose two of the greatest writers of history, Herodotus and Thucydides. Herodotus attributed important events to the will of the gods. There were also the great orators, among whom was Demosthenes, who fought for the ideals of the golden age of the Greeks.

From this very brief treatment of the culture of ancient Greece, we may draw a lesson for our own day. Unless a nation is imbued with a faith in a living God, and the people know that their souls are immortal and can be blessed only in the everlasting love of God, a nation cannot survive, but sooner or later decay shows itself in literature and art and all other forces of culture. The old prophets of Israel had taught in their writings that we live in a God-created world, with men God-created, God-beloved, and God-redeemed. These divine teachings and truths were carried over into the days when Christ our Lord lived and pointed the way to God and the eternal life of man.



THE ALEXANDER SARCOPHAGUS IN THE NATIONAL MUSEUM OF ATHENS

confer regarding the rebuilding of shrines which the Persians had burnt. As a result, a great building plan was devised and Athens rose from its ruins to be the "proudest city of the world."

Shelley the poet has written:

Let there be Light said Liberty,
And, like sunrise from the sea,
Athens arose.

The harbor of Athens was called Piraeus, which was laid out with straight streets, which crossed each other at right angles. The city was a

the soul, he was put to death by drinking a cup of hemlock juice. A disciple of Socrates was Plato, who had one of the greatest minds the world has ever known. Scholars tell us that the writings of Plato rank with the prophets of the Bible and supreme poets of the world. He was born in Athens about 427 B.C. and died in 347 B.C. His *Republic* is most often studied in the universities and in it Plato shows that "vir-

CHURCH AUDITORS' REPORT AND

THE following annual financial and statistical report for 1943 was presented at the opening session of the 114th annual general conference, Thursday morning, April 6, by President J. Reuben Clark, Jr.

Salt Lake City, Utah
March 31, 1944

President Heber J. Grant and Counselors
47 East South Temple Street
Salt Lake City, Utah

Dear Brethren:

The review of the 1943 annual financial report of the Church of Jesus Christ of Latter-day Saints by your committee discloses that the church is in the strongest financial position in all its history.

The church is not in debt. There are no mortgages on any of its properties. The sustained authorities are administering prudently the sacred funds entrusted to them by the tens of thousands of devoted members, most of whom are of small means.

Respectfully submitted,

ORVAL W. ADAMS,
ALBERT E. BOWEN,
GEO. S. SPENCER,
HAROLD H. BENNETT,

Church Finance and
Auditing Committee

CHURCH DISBURSEMENTS, 1943

PART I—CHURCH BUDGET CASH EXPENDITURES FROM GENERAL CHURCH FUNDS, BOTH TITHING AND NON-TITHING:

Total cash budget appropriation for 1943\$5,064,340.00

Budget appropriations and expenditures were made as follows:

	Budget Appropriation for 1943	Budget Expenditures for 1943	1943 Expenditures Under or in Excess of Appropriation
Office of the Corporation of the President: Including salaries of 79 employees, overhead expenses of offices, equipment, maintenance of the 'Administration' Building, and the living allowances and traveling expenses of the General Authorities, all covered by non-tithing income \$ 298,200.00		\$ 272,783.00	\$ 25,417.00
Office of the Corporation of the Presiding Bishop: Including the salaries of 165 employees, office expenses and equipment, also in- cluding expenses of the Aaronic Priest- hood program, traveling expenses of the Presiding Bishopric, property taxes, special printing, and maintenance of the Motor Avenue supply storehouse....	128,050.00	145,402.00	17,352.00 (deficit)
Temples: For the operating expenses, including all overhead expense for 180 employees, and building maintenance, repairs, res- toration, and landscaping of the Alberta, Arizona, Hawaiian, Idaho Falls, Logan, Manti, Saint George, and Salt Lake Temples	225,000.00	272,197.00	47,197.00 (deficit)
Missions and Missionary Work: For the maintenance and operating ex- penses of the twenty missions in the United States, Canada, Mexico, Hawai- ian Islands, and South America; living and traveling expenses of the mission presidents, return fares of missionaries; free literature; servicemen's welfare; the erection, remodeling, maintenance and			

	Budget Appropriation for 1943	Budget Expenditures for 1943	1943 Expenditures Under or in Excess of Appropriation
renting of buildings; and the expenses of the Bureaus of Information in Salt Lake City, Washington, D.C., Carthage Jail (Illinois), Cumorah (Palmyra), and Joseph Smith Farm (South Royalton, Vermont), and the mission home in Salt Lake City	888,200.00	598,299.00	289,901.00

Ward and Stake Maintenance Expenses:

For the maintenance of 1,269 ward and 146 stake buildings, expenses and mile- age allowances to bishops and stake presidents; furnishings for ward and stake offices; stake and ward taxes; and stake and ward printing	960,600.00	965,424.00	4,824.00 (deficit)
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Church Welfare:

Assistance to the needy consisting of food, clothing, rents, light, heat, 537 medical welfare cases; burials; other ward welfare assistance; workmen's compensation insurance on welfare proj- ects and for carrying out the estab- lished program of the general welfare committee. This sum accounts for budget expenditures only, total welfare expenditures to follow in detail	365,453.00	125,833.00	239,620.00
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Church Schools:

For the operating expenses of Brigham Young University, Ricks College, and Juarez Stake Academy, and of 13 insti- tutes and 99 seminaries; for the operat- ing expenses of the Department of Education, including the salaries of 9 office employees, and for repairs and improvements to 47 buildings	831,155.00	818,562.00	12,593.00
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Educational Institutions (other than Church Schools, Institutes, and Seminaries):

McCarone School of Music and Art; Lund Home for Boys; Deseret Gymnasium; Society for the Aid of the Sightless; and the General Music Committee.....	31,720.00	19,536.00	12,184.00
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Building Operations:

For the maintenance of the buildings and grounds, Temple Block, except the Temple; for the maintenance of the Bishop's Building and other Church properties situated immediately adjacent to the Temple Block; for repairs and improvements on 321 ward buildings; for the salaries and traveling expenses of employees of the Church Building De- partment; and \$112,514.00 for the con- struction of hospital buildings	943,800.00	881,610.00	62,190.00
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Historic Monuments and Properties:

For the repair and maintenance of properties at Palmyra, New York; South Royalton, Vermont; the Carthage Jail; and Memorial Cemeteries	16,864.00	12,485.00	4,379.00
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Indian Projects:

In the Papago and Washakie Wards. There is to be credited against this amount the returns from the 1943 crops....	8,000.00	10,670.00	2,670.00 (deficit)
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Church Committee on Radio and Pub- licity:

For publicity and mission literature.....	25,283.00	7,960.00	17,323.00
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Genealogical Society of Utah and Index Bureau:

To assist with the operating expenses of this organization, including the sal- aries of 121 employees	118,555.00	138,410.00	19,855.00 (deficit)
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Other Expenses:

Consisting of contributions to civic organizations such as the Red Cross, Community Chest, etc.; salaries of Tab- ernacle Choir conductors and organists; legal expenses; contributions to hospi- tals, welfare assistance by the Gen- eral Church Office; public liability and other insurance, etc.	223,460.00	121,479.00	101,981.00
	\$5,064,340.00	\$4,390,650.00	\$673,690.00

All unexpended balances are covered back into the unappropriated funds of the church. Appropriated for the foregoing purposes for the year 1944, \$5,326,239.00.

THE IMPROVEMENT ERA

FINANCIAL STATEMENT OF THE CHURCH

for the Year 1943

PART II—CHURCH NON-BUDGET CASH EXPENDITURES, 1943, FROM CONTRIBUTIONS, OTHER THAN TITHING COLLECTED FROM THE CHURCH MEMBERSHIP

The expenditures budgeted from general Church funds are detailed above. The following expenditures were made from further contributions made by members of the wards, stakes, and missions of the Church:

Toward the erection of new ward and stake buildings and the remodeling of existing ones \$ 637,928.00

Budget payments and other contributions by wards and branches for maintenance purposes, as also for expenses of the ward and branch auxiliary organizations and for recreation 1,342,022.00

Ward and Mission fast offerings, Welfare contributions, and ward assistance to missionaries 723,322.00

Expended from General Board dues and children's contributions to Primary Hospital 81,605.00

Expended by the General Welfare Committee 74,670.00

Additional income, derived by the Church schools from tuition fees and other sources 291,915.00

Disbursements by the Relief Society for direct assistance and for General Welfare purposes and health work 95,425.00

Total non-budget cash expenditures, 1943, from contributions, other than tithing, collected from the church membership 3,246,887.00

Expended by the hospitals for the care of the sick in addition to the amount included in Part I from tithes 34,532.00

Total budget cash expenditure by General Church Offices brought forward from preceding page 4,390,650.00

Total cash expenditures, budget and non-budget of entire Church \$7,672,069.00

PART III—THE CHURCH WELFARE PROGRAM

A. Fast Offering Data:

Number of church members who paid voluntary fast offerings and welfare contributions:

In the Wards	149,820
In the Missions	23,190
Total	173,010

Per cent of Church membership who paid fast offerings.....24%
Average fast offerings per capita in wards79.7%
Average fast offerings per capita in missions37%
Average fast offerings per capita—stakes and missions.....69.9%

B. Welfare Program Cash Expenditures:

Amount of voluntary fast offerings and welfare contributions:

In the Wards:	
Fast Offerings	\$463,935.00
Welfare Contributions	186,098.00
In the Missions:	
Fast Offerings	39,931.00
Total (included in non-budget cash expenditures)	\$689,964.00

Disbursed by the Relief Society for direct assistance and for general Welfare purposes and health work \$ 95,425.00

Disbursed by the General Welfare Committee for direct assistance and for General Welfare purposes 74,670.00

Disbursed by the Office of General Authorities for direct assistance (included in non-budget cash expenditures) 19,977.00

Expended from the tithes for general and local Welfare purposes. Expended by the hospitals for the care of the sick in addition to the amount included in the disbursements from the tithes 34,532.00

Total Relief Cash Expenditures for the year (all included above in grand total of budget and non-budget cash expenditure) \$921,384.00

In addition to the foregoing cash expenditures of \$921,384.00 for welfare purposes, the General Church Welfare Committee makes the following further financial report with the statement indicating the production and distribution of commodities for Bishops' Storehouses in 1943, inventory of commodities, December 31, 1943:

C. Summary of the Church Welfare Program Financial Report:

The Present Net Cash Value of the Program is:

Current Assets (net)	\$ 326,372.57
Inventories (principally commodities)	606,470.33
Fixed Assets (land, buildings, etc.)	1,343,347.12
Total	\$2,276,190.02

The Fixed Assets Consist of:

Deseret Industries; Deseret Mills and Elevators; Welfare Square buildings, elevators, canneries, milk processing plants, root cellar, etc.; Deseret Clothing Factory; Emery Coal Mine; and the housing and other projects. Ninety Bishops' Storehouses which have a total floor area of 230,000 square feet, and include in connection therewith, sixty-five canneries, farms, ranches, dairies, and other regional and stake properties made up of 3,033 acres of land, together with buildings, improvements, equipment, and livestock.

The Fixed Assets Were Required by:

Cash from General Committee	\$ 417,057.01
Cash from Church Units	668,693.38
Donations, Labor and Property	268,496.23
Total	\$1,343,347.12

The Fixed Assets Consist of:

Land	\$ 312,357.14
Buildings	808,583.24
Equipment	160,340.61
Furniture and Fixtures	38,392.13
Livestock	23,674.00
Total	\$1,343,347.12

D. Production, Distribution, and Inventory of Bishop's Storehouse Commodities:

Items	Unit	1943 Production	1943 Distribution	Inventory December 31, 1943
Canned Produce, Milk, Vegetables, Fruits, Jams and spreads	quarts	1,240,000	189,100	1,659,000
Animal Products (Butter, Eggs, and Meats)	pounds	116,500	200,000	165,000
Vegetables, Fruits, Sugar, Grains and Grain Products	pounds	5,070,000	1,120,000	2,290,000
Other Foods (49 different items)	pounds	9,400	52,500	27,500
Various Drugs and Household Supplies	items	54,000	3,678	12,400
Hay, Cotton, Seeds (Grains)	pounds	301,000		3,600,000
Fuel (mostly coal)	tons	340	2,600	1,900
Clothing and Dry Goods (247 different items)	articles	8,015	54,840	67,485

E. Activities of the Program During 1943, in Canning and Processing for Storehouse Program:

Vegetables, Fruits, Jams and Spreads	838,000 quarts	(1,300,000 cans)
Meat, Fish, and Fowl	38,800 pounds	(33,800 cans)
Milk, canned (each can equivalent to one quart of fresh milk)	225,000 cans	(225,000 cans)
Miscellaneous Foods (Spices, Flavorings, etc.)	4,000 pounds	
Flour and Cereals	320,000 pounds	

F. Canning Done by Individual Groups Using Welfare Canneries:

Fruits and Vegetables	3,832,000 quarts	(7,227,200 cans)
Meat and Fish	27,300 pounds	(22,800 cans)
Total Cans		8,808,800

G. Wheat Storage:

Bushels of wheat stored in Church-owned bins as of April, 1944:	
Relief Society owned	387,151
Welfare Program owned	395,453
Estimated value \$553,634.00 @ \$1.40 per bushel	

This wheat would furnish bread for 66,000 people for one year. The Program is prepared to process this wheat through its own mills, the Deseret Flour Mills, formerly the Kayville Flour Mills.

H. Field Activities:

To produce the Welfare Budget, there were 1,015 crop projects, 669 livestock projects, and 55 manufacturing projects carried on during the year 1943. The crop projects utilized 3,089 acres of land. The livestock projects produced 2,649 head of livestock, 12,200 chickens and rabbits, and 204 stands of bees. In addition to the foregoing, there were 532 crop projects, 221 livestock projects, and 34 manufacturing projects operated during 1943 for purposes other than operation of the Bishops' Storehouses. These projects utilized 2,100 acres of land and produced 1,010 head of livestock and 2,740 chickens and rabbits.

I. Assistance Rendered:

During 1943 assistance was extended to 17,913 persons by the Welfare Program. Since the Welfare Program was set up in 1936, a total of 291,142 persons received assistance. Since the beginning of the Welfare Program, more than 750 families have been rehabilitated and are now self-supporting.

Assistance Rendered in Construction Projects

There have been 1,475 construction projects completed in addition to the construction for the bishops' storehouse program.

STATISTICS

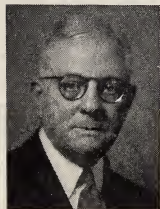
Number of Stakes of Zion—as of April 1, 1944	147
Number of Wards	1,137
Number of Independent Branches	124
Total Wards and Independent Branches	1,261
Number of Missions	40
Church Membership:	
Stake	774,161
Mission	162,889
Total	937,050
Church Growth:	
Children blessed in the Stakes and Missions	26,361
Children baptized in the Stakes and Missions	14,485
Converts baptized in the Stakes and Missions	6,772
Social Statistics:	
Birth rate per thousand	38.1
Marriage rate per thousand	14.6
Death rate per thousand	5.7
Missionaries:	
Number of missionaries in the missions of the Church	852
Number engaged in missionary work in the stakes	2,473
Total missionaries	3,325
Number of missionaries who have received training in the mission home during 1943	294

TRUTH, BEAUTY, GOODNESS

By President Levi Edgar Young

OF THE FIRST COUNCIL OF THE SEVENTY

MAY I say by way of introduction to the few words I wish to give this afternoon as a message, that the call of Elder Mark Petersen to be an apostle of our Lord and Savior receives our hearty support and love.



LEVI EDGAR YOUNG

Elder Petersen is a high type of man, a Christian gentleman in every particular. What a fine work he is destined to do as a disciple of our Lord!

On entering these sacred grounds this morning, I saw the dentils that surround the cornice of this building. It is the dentils, and there are hundreds of them, that give beauty to the simple and unadorned cornice of the tabernacle. You will note them just under the roof if you will look closely. They were recently the inspiration for comment by the great American architect, Thomas E. Tallmadge in his *Story of Architecture in America*. He had been telling about the influence of Greek ideals on early American architecture and says: "Up and down the Atlantic seaboard, through the Western Reserve, along the Gulf of Mexico, up the Mississippi, and over the plains, the Greek revival spread. I have noticed that the famous tabernacle built in Salt Lake City by that extraordinary man, Brigham Young, has the tell-tale Greek profiles in its mouldings and cornices." Dr. Tallmadge refers to the dentils, which give to this building a beauty relieving the cornice of its extreme unadornment. One famous artist said that the dentils remind him of a beautiful piece of old lace.

The angel on the center tower of the temple also looked very beautiful this morning, bathed as it was by the gold light of the morning sun. I almost imagined hearing John the Revelator himself speaking to me his exquisite words as he peered into the future:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Rev. 14:6-7.)

Then I passed the gull monument, the creation of our own Mahonri Young. It is in honor of the gulls in their saving the wheat fields in 1848, when they were being destroyed by the locusts. The south bronze of the monument

was pronounced by Rodin, the most noted sculptor of France, as one of the outstanding pieces of American sculpture.

I speak of these things because they represent so much in our history. They are the creations of great men—great souls. Only a deeply religious people could create a building like this tabernacle; only a good people could construct a building like yonder temple. A religious leader of India once wrote above the portal of a temple in Kashmir, India, these words: "O God, in every temple, I see people who see Thee." These buildings involved the human constants, common to humanity throughout the ages—hunger and labor, seed-time and harvest, love and death, faith and prayer—all operated to produce the noble things you see on these sacred grounds.

My brethren, I often feel that we fail to see the beauty that lies all about us; we fail to realize that the three great characteristics of creation are truth, beauty, and goodness. God is behind all truth, beauty, and goodness, and there is nothing so noble for the soul, so uplifting as to be able to find beauty in all truth. In fact, it was the poet Keats who said: "Beauty is truth, truth beauty." These statements apply to our church works: The Holy Bible, the "Holy" Book of Mormon, the "Holy" Doctrine and Covenants, and the "Holy" Pearl of Great Price. I freely use the adjective "Holy," because all these four standard church works are sacred. The Prophet Joseph Smith's entire life was devoted to discovering and having revealed to him the truths of God. These are the forces that made his life what it was—a life of refinement and appreciation for the beautiful.

I believe, my brethren, that if we as missionaries will present the word of the Lord as contained in the standard works of the church in a manner that will bring out the beauty of them, people will begin to read them as never before. Take the Holy Bible. When I read the first words as contained in the Book of Genesis:

In the beginning God created the heaven and the earth. And the earth was without form, and void; . . . And God said, Let there be light: and there was light . . . So God created man in his own image, in the image of God created he him—

I feel thankful for prophets and revelators.

These words plant in our hearts the truth of truths. God is there in the heavens as our Father, the creator and ruler of the universe. It causes every

Address delivered at the Thursday afternoon session of the 114th annual general conference, April 6, 1944, in the Tabernacle

soul to reach out to him and strive for eternity. Could any words be more beautiful? The Holy Bible is the book of God's words and teachings.

As an example of beauty in the Book of Mormon, I commend to you the twenty-ninth chapter of Alma, which reads in part:

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

The entire chapter is a lyric of great beauty. The Book of Mormon is full of such lyrics. Some day this holy book will be sung into the hearts of humanity.

THE one hundred and ninth section of the Doctrine and Covenants is one of my favorite chapters of that divine and holy book. It is the prayer offered at the dedication of the Kirtland Temple on March 27, 1836, in which the Prophet Joseph Smith asks God, "in the name of Jesus Christ, the Son of thy bosom, in whose name alone salvation can be administered to the children of men, we ask thee, O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which thou didst command us to build." And then are uttered words of admonition to train our minds and understanding. Says the Prophet:

Call your solemn assembly . . . seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best of books words of wisdom; seek learning, even by study and also by faith. Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God. (D. & C. 88:117-119.)

Thoughts are precious seeds of life, and here we are taught to become thinkers. The Prophet Joseph founded a School of the Prophets and encouraged the study of the classical languages including Hebrew. He himself worked hard at the Hebrew language and set us an example of what it means

(Continued on page 321)

THE IMPROVEMENT ERA

TITHES and OFFERINGS

By LeGrand Richards

PRESIDING BISHOP

Address delivered at the Thursday
afternoon session of the 114th
annual general conference,
April 6, 1944, in the
Tabernacle



LEGRAND RICHARDS

BRETHREN, I feel that this is a wonderful privilege to be associated with you fine men, leaders in Israel, and the better I become acquainted with you, through my visits to the various stakes of Zion, the more I feel the strength of this great church. As long as I can recall, the church has meant more to me than anything else in the world. I have always rejoiced in the words of Isaiah when he told of a day when a marvelous work and a wonder should come forth among the children of men, and there has never been a question in my mind but what I have been privileged to live in that day and this is the work to which the prophet referred.

It seems to me that there has never been a time when the church was achieving such fine results as at the present time. Recently I heard a statement purported to have been made by one of our worthy patriarchs in his eighties. One of his friends asked him if he would not like to pass on to the other side, calling attention to the fact that his wife had already died and that many of his friends were there, and he replied, "I should say not. I have lived to see the Lord accomplish so much in my lifetime, I would like to remain as long as I can and see what else he is going to do. I have always believed in the words of the prophets, and I believe they will all be fulfilled, literally, as the Savior has indicated, and that we are engaged in the greatest movement this world has known since the days of the Lord and Savior Jesus Christ."

To me, one of the greatest accomplishments in the church is the marvelous faith of the Saints as evidenced in the payment of their tithes and their offerings. Sometimes we look upon this as merely a temporal matter but it is a marvelous gauge of faith. In the third chapter of Malachi, the prophet indicates that the Lord would send his messenger to prepare the way for his coming and there is a very peculiar thing: that entire chapter, relating to the preparation for his coming, deals with the calling back of Israel to the remembrance of the Lord in their tithes and their offerings, indicating that the whole house of Israel had departed from him in this great commandment. So far as I know, there was no religious body in the world observing the law of tithing when that great law was revealed again to the Prophet Joseph Smith. In my po-

sition I am privileged to know of the faith of the Saints in the payment of their tithes and their offerings, and the great increase evidencing their faith is a marvelous thing to me.

We take the report to our meeting with the first presidency weekly, and when President Grant is there, and the report is handed to him, he invariably remarks, "Isn't it wonderful!" And it is wonderful because it evidences the faith of the Saints in the work of the Lord who plants in the hearts of his people a love for the work so that it makes it easy for them to pay their tithes and their offerings. I am sure we all rejoiced this morning in the wonderful report read by President Clark, and I find myself trying to look into the future and visualize what may yet be accomplished by the church through such faithfulness.

ABOUT two years after the church was organized, the Lord gave a revelation to the Prophet Joseph in which he indicated that Zion was to increase in beauty and in holiness; that her borders were to be extended; that her stakes were to be strengthened; that Zion was to arise and put on her beautiful garments. In the hands of this body of men rests the responsibility of that great achievement, and I feel that Zion is increasing in beauty and in holiness.

In my work with the young people of the church, I feel proud of the marvelous things they are doing in the midst of the temptations surrounding them today. I am proud of the work that is being done in the stakes of Zion, in the wards throughout the church, and I believe that this church is literally fulfilling its great destiny. We should realize, brethren, that ours is the responsibility to carry on. I think of these words so often, for Zion must increase. It must extend its borders. It must strengthen its stakes. There is no backward trek in this church, and every man called to responsibility of leadership ought to be sure that the work under his direction is being strengthened, that as the years come and go, each year finds us farther along the way, and that we are not slipping in the great responsibility that is ours. Then I try to visualize the accomplishments of the future made possible

through the continued faithfulness of the Saints in the payment of their tithes and their offerings.

My father, Elder George F. Richards, has referred to the great missionary work of the church. When this great conflict is over and our young people return to us, I hope the church will be able to carry on a missionary movement such as it has never known and such as the world has never known, because I believe there are many who are honest in heart waiting to know the truth.

When in California recently, I heard of an experience of one of our brethren. He went into a bookstore to purchase *The Life and Travels of Parley P. Pratt*, one of the early apostles of the church. He had previously ordered this book and while he was looking at it, a distinguished gentleman, a former vice president of one of the largest banks of Los Angeles, stepped up to him and calling him by name said: "What are you buying?" He replied, "A church book." "Is it interesting?" "Surely it is interesting." "Well, I believe I will buy a copy." "No," said the good brother, "if you will promise to read it from cover to cover, I will give you a copy." He made the promise—took the book home. That was on a Saturday afternoon. He commenced reading the book that evening, and he couldn't put it down. He stayed up all night and read it through, and Monday morning he was at the brother's office door when he arrived, to tell him that he had been figuring for some time that he ought to do something in a religious way; that he had gone in and out of various churches but seemed to come out as empty as he had gone in and thought it was all his fault. But he said, "I was fascinated by that book. I believe every word that is in it. But why have you kept these things from us? Why haven't you told us of these marvelous things that the Lord has done?"

WE called a prominent attorney, a recent convert to the church, to speak in one of our conference meetings in Los Angeles when I was serving as president of the stake, and I said to him, "Will you tell this congregation what there was about Mormonism that appealed to you?" And he stood up and in a rich, deep voice said, "If you have hunted for something all your life and you couldn't find it and you therefore decided it did not exist, then you just happen to stumble onto it, you do not need anybody to tell you that you have found it, do you?" He said, "That's what I found when I found Mormonism. The thing about it is that the more I learn, the greater it seems to be."

Through the continued faithful payment of tithes by the Saints, it should be possible to provide the branches of the missions with suitable places in which

(Concluded on page 322)

Making the Most of Your LETTER WRITING

By
Dr. H. Wayne Driggs
HEAD OF ENGLISH DEPARTMENT
NEW YORK STATE TEACHERS
COLLEGE, ONEONTA, NEW YORK



—Illustrated by John Henry Evans, Jr.

TODAY in spite of the continued call for letters and more letters, most correspondents have not learned the art of lifting their regular writing assignments for loved ones at home and overseas above the level of mere conversation in ink. They write as they talk, stringing out one daily event after another with little or no sentence development or word pictures. As a result their letters read like a series of news items which run down a page teletype fashion. Such correspondence robs both the sender and the receiver of the best experience to be gained through letter writing, namely the challenge that comes from seeking to share one's life through the medium of words.

Compare the two following letters:

Aboard U.S.S. Prairie State

Dear Folks:

Thanks a lot for your letter. It was nice. Right now I'm sitting at a writing table beside Roy. We just came from our first classes after morning roll call where I was given five demerits for the destruction of government property. You see I had lost the key to my locker and when I went to the quartermaster for a new one he gave

me a hack saw and told me to open my locker with it. Was my face red! Well, there was nothing to do but begin cutting into the door which I did with five demerits as a result. I learned the sad news while lined up with the boys this morning. Say hello to the gang, what's left of them, and drop me a line soon. I can always use a few from home.

As ever,
Bob

* * *
Aboard the U.S.S. Prairie State

Dear Ones at Home:

Bob is still having to learn things the hard way. You remember in my last letter I told you about our being assigned lockers. Well, somehow Bob misplaced the keys to his and had to report the loss to the quartermaster who listened coolly to his request for a new pair. Then without a word he reached under his desk and produced a hacksaw. "What is this for, sir?" Bob sheepishly asked.

"To open your locker," came his quick reply. Without any further questions Bob took the saw and returned to the locker room. There was nothing left for him to do but begin rasping his way through the lock. Finally after some perspiration and much coloring, he reached his clothes. One difficulty had been overcome, but he knew more were in store for him. Nothing happened, however, for the rest of the day. Wednesday morning found us all lined up for inspection with the rest of the boys. Bob stood resigned to the call of his name. It came quick and sharp. "Caswell, five demerits for the destruction of government property!" It takes a little Navy starch now and then to straighten up a fel-

low's forgetfulness, but that's good for you.

How's that for a breakdown on some Navy news? There is not much to report on my side of the ledger this week. Perhaps I'll be in the red next time.

I'm glad you had a fine holiday. You were grand to me when I was last home. I think of you most of all at taps.

Love,
Roy

Which of the two letters more closely resembles the way of correspondence you know, the first or the second? Both letters are revealing. In the first there is evidence of the writer's effort in corresponding, while in the second there is indication of his pleasure. The first is mere conversation in ink, the second more sharing of life through the written word. It is not suggested that good conversational style in a letter is not to be desired. After all a letter should carry the news in a personal and natural way, and much of this can be done in the easy style of visiting with your pen. But continually to chat out the round of daily happenings through letters without realizing the limiting effect such a habit will have on your skill to write is to make correspondence a chore.

How can one discover the challenging side of letter writing assignments? First, by recognizing the difference between the way a story is told and the way in which a story is written. For example, if you were to relate the incident about the naval school just described, what, in the telling, besides the facts and events of the actual story, would help you hold a friend's interest? Perhaps the turn of your head, the ges-

(Continued on page 309)



GREEN JACKET

By James P. Sharp

SIXTY-ODD years ago we children seldom mentioned the name of a certain Indian, but when we did we carefully looked around to see if he were near, and then we would tip-toe to the one we were talking to and softly whisper the name, Green Jacket. There were many stories told about him and his horrible deeds. It was reported that he captured men, women and children, took them into the desert, cut off their ears, split their tongues, gouged out their eyes, and then turned them loose to die alone. Do you wonder we were afraid?

Years soon slipped by, and we children were riding the range with the older men. At night we would sit around the campfire and listen to those old-timers tell tall tales and usually at least one had a story about Green Jacket. Sometimes we would add our contribution to those stories, really believing them to be at least partially true.

Then came a long span of years during which our minds were busy with other things in life and possibly not once during that time did we even think of the old desert Indian.

A few years ago I decided to visit my home town and renew old acquaintances. I took my family, and we had a wonderful time. Bishop Israel Bennion had recently built a new home about five miles southeast of the main town of Vernon and we went to visit him. After a cordial greeting, he remarked that he had an old Indian grave right in his back yard. The children wanted to see it, so we walked out about one hundred yards from his back door, and there on top of a cedar covered hill was the grave. I had seen many similar ones.

They are usually set upon a small hill and a sort of oblong figure marks the grave, which is about five feet long and two and one-half wide, made of rocks about the size of your two fists, which are set in the ground. That is all.

To me it was just another Indian grave until Bishop Bennion said, "That is the grave of old Green Jacket."

WHAT a flood of memories that sentence brought back to me! No one said a word for considerable time, and then I asked, "Bishop, if you had been here when the Indians buried that old reprobate, and you had been asked to say a few words over the grave, just what could you have said, truthfully, that might have been appropriate?"

He looked at me rather strangely for a moment, then said, "I would have told

of the many kind deeds he did, and I would never have mentioned the horrible things he was supposed to have done, and which I doubt very much he ever did."

"Did you know him personally?" I asked.

"Yes, and if you had time I might tell you a story that was typical of many others I know to be true."

I had the time, so we sat down in the shade of the cedar trees and this is the story he told:

"When I was a small lad, my younger brother and I started out early one morning in October to get our horses. We walked miles and miles but could not find the animals. Finally, we came to a place where some Indians had been camped while gathering pine-nuts. There was a pile of dirt freshly made with some cedar bark sticking out of the top. Carefully I scratched some of the dirt away, separated the bark and there was a lot of pine-nuts the Indians had cached. I took a handful and gave my brother a like amount.

A PLEA FOR OUR TREES

By Henry H. Graham

JOYCE KILMER long ago paid tribute to trees and to God who made them. The touching lines of his verses are familiar to all. And certainly few things in the world are more beautiful than trees. Pine, aspen, oak, hickory, cottonwood—all are lovely, providing welcome shade and making beauty spots out of what would otherwise be ugly places.

Strange it is that some of us do not seem to appreciate trees. We carve our initials in the bark, eventually killing them. Not long ago, I was in a wooded area in which the lovely trees were horribly mutilated by knife-carvings. Not only were the trees ruined in appearance but most of them were doomed because of the ugly gashes. Campers and picnickers in their idle moments as well as motorists pausing there for only a brief interval had wielded knives and even axes in a most devastating manner.

Let us be good to our trees and protect instead of destroy them. Arbor day comes only in the spring but the spirit of Arbor day may be made to prevail throughout the entire year. By planting new trees and protecting those now growing we can do our part to insure rich forests for posterity.



Illustrated
by
L. G. Sharp

Then I carefully replaced the bark and patted the dirt around it. We went on, eating the nuts as we walked.

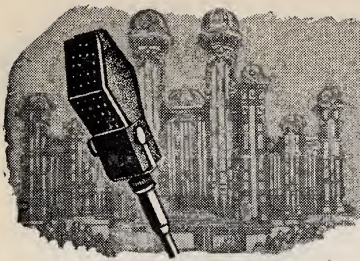
"When about a quarter of a mile away, I looked back and right behind us coming along on our trail was Green Jacket. There was no need for us to try to escape him, so we waited. He rode up and motioned for us to go back. We did, not knowing what to expect. When we got back to the Indian camp ground, he got off his horse and asked me what we were doing. I told him. Then he asked what kind of horses they were and how many.

"Then he asked how many pine-nuts we had taken and I told him a handful each. We were standing near the mound so he stepped over, removed some of the earth, parted the cedar bark and looked in. Apparently he was satisfied for he told us to come over to where he was. Then he filled every pocket we had full of the nuts and motioned for us to stand over near where the fire had been. We did. Then he carefully put the bark in place and patted the dirt down over it, after which he took a small bush and erased all signs of the tracks we had made.

"When he came over to where we were standing, I thanked him for the nuts and he replied, 'Not my pine nuts. 'Nother Injun's. I see him two-three days and tell him chipmunks bad, eatem up poor Injun's pine-nuts.'

"Then he pointed a short distance away and said, 'You see 'em, your horses? You go now. Gu'bye.'

What a fine tribute rendered over the grave of a long departed, much misunderstood, Indian.



The Spoken Word

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 12:00 NOON EASTERN WAR TIME, 11:00 A.M. CENTRAL WAR TIME, 10:00 A.M. MOUNTAIN WAR TIME, AND 9:00 A.M. PACIFIC WAR TIME.

False Fear

THE war of nerves, so-called, is a new name for an old stratagem—the stratagem of deliberately bringing about a state of fear in the lives of men. It has long been known that if you can strike fear into the heart of a man you have already gone far toward destroying his effectiveness. Fear is, no doubt, a "secret weapon" of Satan himself—and of many who have sought to emulate him—who would like others to be paralyzed by fear so that they may accomplish their own purposes. Of course, there are those who will remind us that fear is not always paralyzing—that sometimes in great fear a man will rise to feats of physical performance which he could not otherwise accomplish—and this may be true as to an act of emergency—but the strength of fear is spent quickly, and is not to be compared with the strength that comes with quiet courage long sustained. Fear is the enemy of faith; it is the companion of darkness and despair. It will not travel with hope; it sets the stage for failure. It is a killer, a destroyer of men. The knife of the surgeon cannot reach its malignant growth. It is elusive, intangible, untouchable—a thing of mind and of the spirit. And, as all of its victims have discovered in anguish, peace will not dwell with fear. To many these are fearful days. We live in fear of news we hope will never come—and when it doesn't come, we live in fear of no news. A generation racked with fears, a generation that has had reason to have its fears multiplied and intensified, would do well to remind itself that a man cannot be divested of his fears merely by commanding them to depart. False fear is crowded out only by being supplanted with something with which it is incompatible. A growing faith would inevitably mean a diminishing fear. The two cannot occupy the same space at the same time. Fear cannot long sustain itself where there is a conviction of the reality of God, and of the ultimate accomplishment of his purposes. False fear cannot long remain in the life of a man who has faith in his own everlasting continuance, and in all of the other realities of the universe—including an eventual justice, whereby, in the Lord's own time, wrongs will be righted, and truth will prevail—which day, men, even though they die, shall yet live to see. "And there arose a great storm of wind, and the waves beat into the ship, so that it was now full . . . and they awake him, and say unto him, Master, carest thou not that we perish? . . . And he said unto them, Why are ye so fearful? how is it that ye have no faith?" (Mark 4:37-40.) Unto a fearful generation there come again these quieting words: "Be still, and know that I am God." (Psalm 46:10.)

—March 5, 1944.

"What Will it Matter a Hundred Years from Now!"

NOT infrequently we hear someone who shrugs off a puzzling situation with the comment: "A hundred years from now what will it matter!" This, of course, is one of those ready-made platitudes by which we by-pass those facts we don't want to be bothered with facing. But it's a good question if we'll ask it seriously: "A hundred years from now what *will* it matter?" In many ways our lives would be very different if we would give the long-time test to some things we do and say, to some of the things we read and think, to some of the ambitions and aspirations we have, to some of the objectives we cherish. We are disposed to devote much time and energy to things that won't matter much next year, or even tomorrow, to say nothing of a hundred years from now. We are often given to driving ourselves toward goals that aren't worth arriving at when we get there. We are given to eating our hearts out for things our neighbors have, or that we think they have, which we pay a high price to acquire, and which, with the passing of many days, often count for little. Perhaps it's a good time to ask the question: Where will we be a hundred years from now? Specifically, no man knows; but we will still be ourselves, and we will still think our own thoughts. A hundred years from now it isn't going to be any easier to run away from ourselves than it is now—and so we had best not count on the passing of time to rid ourselves of ourselves. A hundred years from now the decisions we make today will still be part of the record. And the trivial things for which we have given much, the small talk in which we overindulge, and some of the things some people have sold themselves for, will all be known for their worthlessness. Some things we thought were important, we'll know were exceedingly unimportant, and some of the things to which we didn't give much attention we'll come to learn mattered a great deal, and our neglect will accuse us. But there is an over-all purpose and an inevitable justice which assure us that some of the things which clutter our lives and confuse our thoughts now, won't forever stand in our way, so long as we keep faith, reach for the ideals of truth—and learn to live it and to take it a day at a time. If we can get through this ever-present day, and keep moving in the right direction, a hundred years from now time will have sifted out much of the chaff and disposed of many problems, healed many wounds, quieted many sorrows, and dissolved many of our little fears; and time will have written the real values on many things on which we have now fixed false price tags.

—March, 26, 1944.

from Temple Square

Fearful Voyager

IF we were to allow ourselves to be unnerved by the daily impact of all we see and all we hear, and by the untoward circumstances of our lives, we would soon be so completely upset in our feelings that long-time objectives and ultimate values would tend to be crowded from our planning and thinking. If we should leave our thoughts and our lives unguarded and open to all of the real and potential disturbances of each passing day, it would be easy to become malcontents, misanthropes, neurotics—fearful, timid souls who live with an awareness of impending doom, with the constant companionship of imminent calamity. If we should become tremblingly susceptible to all the troubles and tragedies that could or might happen, and fret about them as though they had already occurred, life would surely become a fearful ordeal. If every crosscurrent, if every flurry, if every breaker were permitted to capsize our ship, we would be daily drenched and drowning. There are some who are stopped by the ripples. There are some frail craft that shudder with every wave. But there are also those who have the vision of far places—the vision of ultimate goals and lasting values and fundamental objectives which make it worth weathering the storms, no matter how furious or frequent. The ground swells, the quick squalls, and the deep and elemental disturbances are inevitable in life. They must not be permitted to upset us to the point where we lose our bearings, or cease navigating, or lose sight of our destination. The temporary setbacks, the sickening heartaches, the passing disappointments, the deep and bitter sorrows—some of which all men pass through—must not be permitted to confuse our course. No man ever had freedom from trouble, or from the prospects of trouble, but many have lived above it and have grown more serene and peaceful and quiet within themselves while the noise and confusion and the storms and the passing flurries have ineffectively raged without, bent upon a wreckage that has not been accomplished. Both the fearful voyager who trembles at thought of rising waves, and the resolute mariner who heads into the storm and waits it out, must early in the voyage learn this: That there is no glazed surface from shore to shore, from season to season, for anyone. When you're on the ocean, the storms come. Of course life will upset us if we let it. It's up to us not to let it.

—March 19, 1944.

Unsilenced Fears

IN addition to the false fears that destroy the effectiveness of men (most of which are vainly imagined and are without substance), it must also be admitted that there are fears which are not false—that some fears have their foundation in fact—for example, the fears of a man whose life is filled with wrong, and who knows it, and who vainly tries to quiet his fear of consequences. Not all who carry such fears are known to us. Some walk our streets, and live long, and never rise above their fears—and “die many times before their death” as Shakespeare wrote of those who die a thousand deaths. There are the fears of the man who hates and fears his neighbor; of the man who must perform the rationalization of justifying his own misconduct; the fears of a man who must forever explain to himself why he has done what he has done; the fears of him who must endlessly try to answer his conscience, try to put it to sleep at night, wrestle with it through the dark hours, and find it still gnawing at him, with no peace, when daylight comes. There are the fears of men who distrust all other men, because they distrust themselves; and there are the inevitable fears of those who defy law and set out upon evil purposes, alone or in bad company, which course is followed by the haunting fear of being apprehended. Such are the fears which come from guilt of conscience, real and not imagined—fears which come as just punishment to the transgressor, whose way is hard, and whose life, regardless of the boldness of his front, and regardless of his seeming unconcern for consequences, is, nevertheless, a life that can never be at ease—a life that daily pays a fearful price. If there be those who carry with them fears that are not imagined, but which are born of real offense, they had best face the facts and take the consequences, make restitution, and offer an honest repentance, relying on justice and hoping for mercy—and begin again the rediscovery of peace after having offered the only acceptable payment—“an humble and a contrite heart.”

—March 12, 1944.

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M MEN BASKETBALL

Carries On

By LES GOATES, SPORTS EDITOR, "THE DESERET NEWS"



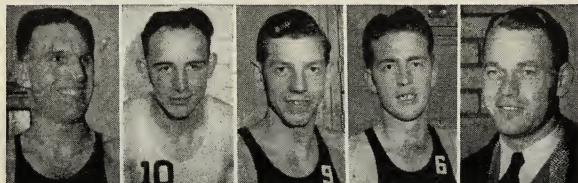
GRANTSVILLE SECOND WARD, 1944 M MEN CHAMPIONS

Front: Calvin Brown, Robert Lawrence, Joe Peterson, Jack Millward, Kenneth Johnson, Don Brown. Rear: Albert Barrus, Wesley Wells, Coach Mecham, John Balmer, Cliff Williams.



General Superintendent George Q. Morris presents the General Board M.I.A. Championship Trophy to Coach Onan Mecham of the Grantsville Second Ward, following the M Men tournament.

THE ALL-CHURCH HONOR TEAM



RAY COTTE
Plain City

BOB TRUMP
Harvard

JOE PETERSON
Grantsville

KEN JOHNSON
Grantsville

ROYAL JENSEN
No. Hollywood

THE tournament which many thought would never be held proved to be the most popular Mutual Improvement Association championship basketball series ever conducted in the long and colorful history of this gala event.

While the M Men finale, conducted with characteristic show in the Deseret Gymnasium, March 8 to 11 inclusive, came through to save the season for the M.I.A. conference, numerous wards and stakes that have participated enthusiastically in the past had to quit this year for lack of players. So it would not be right to label the 1944 campaign as "the best ever," as has been customary in the yesteryears of the sport.

Instead of the traditional 12,000 players from fifteen or twenty states, Mexico, and Canada, M Men basketball this year was restricted to fewer than 2,000 participants, according to reliable estimates. Yet the calibre of the basketball performed held up remarkably well. "Over-age" M.I.A. members and in some cases seventeen-year-old Explorer Scouts came to the rescue. When this crisis is over, these good troopers will be acclaimed the real heroes of M Men basketball in 1944.

The championship this year stayed in the fast South Salt Lake division, where Taylorsville took it in 1943. The Grantsville Second Ward, presenting the amazing spectacle of upward of a dozen lithe, lanky and speedy courtiers, won the title with almost ridiculous ease. Grantsville defeated Plain City of the Ogden Division, 48 to 23, in a championship finale that was interesting only insofar as it stressed the vast superiority of the Cowboys over the entire field. The game was played before the largest crowd that ever saw an M Men game, approximately 2,200.

Here is how the teams finished in this most surprising of M.I.A. tourneys:

1. Grantsville Second Ward
2. Plain City
3. Cokeville, Wyoming
4. North Hollywood, California
5. Twenty-fifth of Salt Lake City
6. Harvard of Salt Lake City
7. Manila
8. Wellsville

THE most coveted prize of all, the General Board M.I.A. Sportsman-ship Trophy, was awarded the Twenty-fifth Ward quintet, which demonstrated adequately that a team can play hard and still live up to the lofty idealism of M Men basketball.

There was no award for it, but the "Coach of the Year" was Onan Mecham of Grantsville, a former University of Utah all-conference star and later a professional high school mentor. Mecham's Cowboys played system basketball throughout, far outclassing the field in its execution of the finer points of offensive and defensive technique.

The contesting teams came from a wider area than in 1943, as the tabulation of scores will attest. In addition to the first eight finishers there were represented: Tucson, Arizona; Mt. Pleas-

THE IMPROVEMENT ERA

ant, Utah; Nyssa, Oregon; Payson, Beaver, Marriott, Utah; Sugar City, Idaho; and Bingham, Utah.

Charm and dignity was afforded the meet by the presence of Gleaner Girl sponsors. These young women, sixteen of them, drew for teams and each attended her champions at the games and took part in the pageant that marked the opening night's competitions.

Trophy presentations were made by Y.M.M.I.A. General Superintendent George Q. Morris. The big playoff was directed by Homer C. Warner, physical director for the M Men organization. He was assisted by Bishop Frank Mozley, arbiter for the Salt Lake region. Dr. D. E. Smith, was medical adviser, a duty he has performed for many seasons. Dr. Smith reported that the standard of physical fitness among the players this year was the highest on record. To one who understands the purposes and ideals of M.I.A. recreation and games, this is the most important statement coming out of the tournament.

For a number of years all the teams have been encouraged to stay until the last game, even though they may have been eliminated in the early rounds. Their expenses are paid, particularly so that they may attend the lunch on Saturday before the championship events. The luncheon this year proved to be most enjoyable. Honorary Master M Men awards were made to a number of those who had part in the development of the program, and members of the general authorities and leaders of the M Men spoke and gave encouragement to the athletes to carry back and make prominent in the communities from which they came the great standards of the church.

The day by day progress of the series is shown by the scores as follows:

FIRST ROUND

Sugar City 46, Payson Third 24
North Hollywood 36, Wellsville 19
Bingham 48, Mt. Pleasant 22
Plain City 42, Tucson, Arizona, 19
Manilla 34, Marriott 22
Cokeville 19, Twenty-fifth 18
Grantsville Second 46, Nyssa, Oregon, 34
Harvard 36, Beaver 34

SECOND ROUND

(Championship Flight)

Harvard 34, Hollywood 33
Plain City 27, Bingham 22
Cokeville 29, Manilla 22
Grantsville 36, Sugar City 22

(Consolation Flight)

Mt. Pleasant 36, Tucson 34
Payson Third 36, Nyssa 28
Wellsville 29, Beaver 20
Twenty-fifth 37, Marriott 22

THIRD ROUND

(Championship Flight)

Grantsville 48, Cokeville 26
Plain City 35, Harvard 28

(Second Round Losers)

North Hollywood 48, Bingham 42
Manilla 37, Sugar City 35

(Consolation Flight)

Twenty-fifth 36, Payson 17
Wellsville 37, Mt. Pleasant 33

FINALS

(Championship Flight)

Grantsville 48, Plain City 23

(For Third and Sixth)

Harvard 38, Cokeville 40

(For Fourth and Seventh)

Manilla 28, North Hollywood 54

(Consolation Championship)

Twenty-fifth 37, Wellsville 22

The leading scorers: Royal Jensen, No. Hollywood, 60; Joe Peterson, Grantsville, 54; Levi Hunt, No. Hollywood, 52; Byron Carter, Manilla, 48; Cliff Williams, Grantsville, 42; Frank Hadley, Plain City, 39; Ken Johnson, Grantsville, 39; Bob Trump, Harvard, 37; R. Swenson, Manilla, 37; D. Saley, Twenty-fifth, 37; Grant Snarr, No. Hollywood, 36; Lee Roberts, Sugar City, 35.

At the conclusion of the tournament, *The Deseret News* sports staff selected for that newspaper and *The Improvement Era*, the following all-church honor teams:

FIRST TEAM

Forwards—Joe Peterson, Grantsville; Ken Johnson, Grantsville.
Center—Ray Cottle, Plain City.
Guards—Royal Jensen, No. Hollywood and Bob Trump, Harvard.

SECOND TEAM

Forwards—Cliff Williams, Grantsville; Frank Hadley, Plain City.
Center—Byron Carter, Manilla.
Guards—S. R. Dayton, Cokeville and Lyman Cook, Plain City.

THIRD TEAM

Fowards—Lee Roberts, Sugar City; Levi Hunt, Hollywood.
Center—Harry Duckworth, Harvard.
Guards—J. Palmer, Grantsville and Neal Bell, Twenty-fifth.

THOUGHTS FOR THE SERVICE MAN

(Concluded from page 278)

nothing is necessary that is wrong. Being true to one's self is evidence of character and requires courage and stamina, and fortitude and faith.

There is a tendency among service men, as well as among civilians, to adopt the false notions of fatalism, to feel that it doesn't matter much what men may do, that when their time comes they will be taken, and that death ends all anyway. Such people are deliberately limiting themselves to a narrowed outlook and a shorter view.

Life is eternal, and the law of cause and effect is operative beyond the grave, causes here becoming effects there. Let us remember that all we think and say and do goes on forever; that what we are determines what we are to be; that we're masters of our fate; and that we will be held accountable for our actions.

Each man should consider his heritage; have sufficient pride to attempt to be worthy of it. Also each man should contemplate the solemn fact, that if he lives, he himself may be an ancestor of whom someone would like to be proud.

Experience teaches that no life can be strong or effective unless the voice of conscience is clearer than the voice of desire in that inner region where motives are formed. But conscience, if it is to be a safe guide, must be kept in tune with truth. For this purpose prayer—a two-way radio—is available to all.

Prayer is a source of power through which we may enlist the aid of the Almighty in attempting to solve our problems. He who prays daily has an unseen but all-powerful friend and companion who will comfort and encourage him, protect and guide him. He finds a source of unfailing strength which gives

mastery for the present and assurance for the future. Young men should neither be afraid nor ashamed to pray wherever they may be. While they will not flaunt their religious convictions, or practices for purposes of notoriety, certainly they will not be ashamed to admit their faith in God. There is no better preparation for the day's battle with the enemy, seen or unseen, than to begin it with a prayer. To have spoken to God at the beginning of the day and to be mindful throughout the day that you are to talk with him again at its close is to enjoy a companionship which not only gives strength and courage for the conflict, but also helps to reveal the enemy for what he is and to unmask his agents and reveal his plots.

We have a fine example of this abiding faith in the life of Abraham Lincoln, who, upon undertaking his tremendous task, prayed that the same Divine Power which had guided Washington would be with him, and said, "With that aid I cannot fail; without it, I cannot succeed." His life convinces us that faith and prayer are for the strong as well as for the weak, and that humility is a mark of true greatness.

We, who face such staggering problems today, cannot hope to succeed unless we, too, seek guidance of the same Power on which he constantly relied. The fathers of our country achieved unity under the slogan "In God We Trust," and laid the foundations for a new world. Let us go forward under this slogan and thereby keep in tune with the Divine will.

May your thoughts and actions be such as to enable you to enjoy in full measure the glorious homecoming which awaits you. Your loved ones at home, believe in you. Believe, therefore, in yourself.

The Church Moves On

British Mission President

HUGH B. BROWN, coordinator of Latter-day Saints in the service, arrived in Great Britain March 31 to assume duties as president of the British Mission. It was announced by the first presidency. He will also serve as coordinator for L.D.S. service men in Great Britain.

President Brown takes up the duties he relinquished when he left England a few months after the outbreak of the war, after he had completed evacuation of all the missionaries from England and turned the mission over to Acting Mission President Andre K. Anastasiou.

President Brown's work at home will be carried forward by the following assistant coordinators: Riley Gwynn, Washington, D.C.; W. Wallace McBride, North and South Carolina; J. Orval Ellsworth, Texas; W. Aird MacDonald, Northern California; Clifford L. Nielsen, Los Angeles; Willard Kimball, San Diego and Arizona; Harry Clarke, Western States; John Longden, Utah area; James R. Boone, Southern States; and Lt. Col. C. Clarence Neslen, Northwest area.

Church Welfare Changes

A NEW church welfare region, known as the Uintah Basin Region, having jurisdiction over the Moon Lake, Duchesne, Uintah, and Roosevelt stakes, has been formed from parts of the Northeast Utah Region. President Ray E. Dillman of the Roosevelt Stake has been appointed chairman of the new district.

The Wasatch, Summit, and South Summit stakes were left in the old Northeast Region, whose name was changed to the Wasatch-Summit Region. President H. Clay Cummings of the Wasatch Stake, who served as chairman of the Northeast Utah Region, has been appointed chairman of the Wasatch-Summit Region.

Ezra C. Knowlton, chairman of the Salt Lake Region of the church welfare program, was appointed a member of the general church welfare committee March 14 by the first presidency. Lester F. Hewlett, vice-chairman of the region was appointed chairman of the Deseret Industries committee at the same time. President Paul C. Child of the Pioneer Stake was released as vice chairman and becomes a member of the regional council composed of the president of each stake in the region.

In the reorganization that followed, the Salt Lake Region was divided to form the Jordan Valley Region, comprising the Big Cottonwood, Cottonwood, East Jordan, Grant, Mt. Jordan, Oquirrh, West Jordan, and the South Salt Lake stakes, with President

NEW APOSTLE

MARK E. PETERSEN, first counselor in the Sugar House Stake presidency, and general manager of the *Deseret News* was sustained as apostle April 6, filling the existing vacancy in the council of the twelve. Elder Petersen, who is 43, is the fourth apostle in his forties now in the quorum. The June issue of *The Improvement Era* will feature an article on Elder Petersen, his family, and his church work. (See also page 290.)

T. C. Stayner, first counselor in the Big Cottonwood Stake presidency as chairman, and President Stanley A. Rasmussen of the Mt. Jordan Stake and President John D. Hill of the Oquirrh Stake as vice chairmen.

President Lorenzo H. Hatch, of the Granite Stake was appointed chairman of the Salt Lake Region with President Owen G. Reichman of the Bonneville Stake and President Virgil H. Smith of the Liberty Stake as vice chairman.

In charge of the division was Henry D. Moyle, chairman of the general welfare committee, assisted by Robert L. Judd, vice chairman.

Other reported changes in welfare region chairmanships are:

President Peter J. Ricks of the Rexburg Stake succeeds President David Smith of the North Idaho Falls Stake in the Eastern Idaho Region. President Smith has recently been appointed president of the Idaho Falls Temple.

President J. Melvin Toone of the Minidoka Stake succeeds President Charles S. Clark of the Cassia Stake in the Central Idaho Region.

There are now eighteen welfare regions in the church.

Missionaries

ABOUT twenty-five missionaries monthly are being called to the mission fields of the United States and Canada. These are men of draft-exempt age, older women, and young women who have office training.

Pioneer Poplars

LOMBARDY POPLARS, mark of many a pioneer community, are dying out in Salt Lake City and are being replaced by slower growing trees, according to the annual report of the Salt Lake Shade Tree Commission.

Rufus D. Johnson, secretary-warden of the commission, commented: "Some of these old poplars were planted soon

after the pioneers came. They lived out their lives with the pioneers. There are few left of either."

Grant Avenue

GRANT AVENUE, the principal street of the Ogden (Utah) Arsenal, has been named in honor of President Heber J. Grant.

Temple Counselor

ARCHIE D. EGBERT of Smithfield, Utah, has been named by the first presidency as second counselor in the Logan Temple presidency. He succeeds Joseph B. Daines, who was advanced to first counselor, filling the vacancy created by the death of A. E. Cranney.

Ezra T. Benson

ELDER EZRA T. BENSON of the council of the twelve has recently been appointed as a rural committee member of the Boy Scouts of America, as announced in the March issue of the *Lone Scout*, official magazine for rural Scouts.

Relief Society Aid

THE Relief Societies of Salt Lake City in their sewing project for the L.D.S. Hospital completed 7,490 articles from the time the sewing project was begun in November 1942 through December 1943. Almost fifty different kinds of hospital clothing and supplies were made. In addition, Relief Society women prepared uncouneted thousands of bedside paper bags and rectangles of sterilized cotton for the hospital.

Property, Record Obtained

ELDER WILFORD C. WOOD, acting for the church, recently purchased Spring Hill, near Gallatin, Missouri, which is known on church records as Adam-ondi-Ahman, "where Adam shall come to visit his people." (D. & C. Sec. 116.) The tract, which was purchased from Eugene Johnson, contains thirty acres of land in Daviess County, Missouri.

The property contains the hill known as Adam-ondi-Ahman on which is Lyman Wight's home and the old barn, part of which still remains, and Adam's Altar. It was agreed that if thirty acres does not include the whole hill, the balance of the hill may be purchased.

Another purchase by Elder Wood is a court record reportedly an original in long hand of the trial of the murderers of the Prophet Joseph Smith. It was obtained from Mr. and Mrs. Frank C. Baum of Quincy, Illinois. It is now being studied at the church historian's office with a view to determining its completeness and originality.

AUTHORITIES OF THE CHURCH SUSTAINED, WARD AND BRANCH CHANGES, AND DEATHS

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, prophet, seer and revelator, and president of the Church of Jesus Christ of Latter-day Saints.
J. Reuben Clark, Jr., first counselor in the first presidency.
David O. McKay, second counselor in the first presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

George Albert Smith.

COUNCIL OF THE TWELVE APOSTLES

George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra T. Benson, Mark E. Petersen.

PATRIARCH TO THE CHURCH

Joseph F. Smith.

The counselors in the first presidency, the twelve apostles, and the patriarch to the church as prophets, seers, and revelators.

ASSISTANTS TO THE TWELVE

Marion G. Romney, Thomas E. McKay, Alma Sonene, Clifford E. Young, Nicholas G. Smith.

TRUSTEE-IN-TRUST

Heber J. Grant.

As trustee-in-trust for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young, Antoine R. Ivins, Samuel O. Benson, John H. Taylor, Rufus K. Hardy, Richard L. Evans, Oscar A. Kirkham.

PRESIDING BISHOPRIC

LeGrand Richards, presiding bishop; Marvin O. Ashton, first counselor; Joseph L. Wirthlin, second counselor.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lam as assistant.

CHURCH BOARD OF EDUCATION

Heber J. Grant, J. Reuben Clark, Jr., David O. McKay, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Adam S. Benson, Joseph F. Merrill, Charles A. Callis, Franklin L. West, Albert E. Bowen; Frank Evans, secretary and treasurer.

COMMISSIONER OF EDUCATION

Franklin L. West.

SEMINARY SUPERVISORS

M. Lynn Benson, J. Karl Wood.

AUDITING AND FINANCE COMMITTEE

Orval W. Adams, Albert E. Bowen, George S. Spencer, Harold H. Bennett.

TABERNACLE CHOIR

Lester F. Hewlett, president; J. Spencer Cornwall, conductor; Richard P. Condie, assistant conductor.

ORGANISTS

Alexander Schreiner, Frank W. Asper, Wade N. Stephens, assistant.

MISSION PRESIDENTS IN ATTENDANCE AT CONFERENCE FOR THE FIRST TIME SINCE 1942

First row, left to right: Heber Weeks, Gustave A. Iverson, Arvill Lee Pierce, German E. Ellsworth, Thomas C. Romney, Walter Miller, Desla Benson, Lorin F. Jones, Ralph William Evans.

Back row, left to right: Franklin J. Murdock, Graham Doney, David A. Smith, David I. Stoddard, William L. Warner, Elbert R. Curtis, Octave W. Urnsbach, William H. Reeder, Jr., and William L. Kilpatrick.

CHURCH WELFARE COMMITTEE

ADVISERS

John A. Widtsoe, Albert E. Bowen, Harold B. Lee, Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonene, Nicholas G. Smith, Antoine R. Ivins, John H. Taylor, LeGrand Richards, Marvin O. Ashton, Joseph L. Wirthlin, general president of the Relief Society.

GENERAL COMMITTEE

Henry D. Moyle, chairman; Robert L. Judd, vice-chairman; Harold B. Lee, managing director; Marion G. Romney, assistant managing director; Mark Austin, Clyde C. Edmunds, Sterling H. Nelson, William E. Ryberg, Stringham A. Stevens, Howard Barker, Roscoe W. Bardley, Ezra C. Knowlton.

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Amey Brown Lyman, president; Marcia K. Howells, first counselor; Belle S. Spafford, second counselor; with all of the members of the board as at present constituted.

DESERT SUNDAY SCHOOL UNION

Milton Bennion, general superintendent; George R. Hill, first assistant superintendent; A. Hamer Reiser, second assistant superintendent; with all of the members of the board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, general superintendent; Joseph J. Cannon, first assistant superintendent; Burton K. Farnsworth, second assistant superintendent; with all of the members of the board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, president; Helen Spencer Williams, first counselor; Verna W. Goddard, second counselor; with all of the members of the board as at present constituted.

PRIMARY ASSOCIATION

Adele Cannon Howells, president; LaVern W. Parmley, first counselor; Dessie G. Boyle, second counselor; with all of the members of the board as at present constituted.

WARD AND BRANCH CHANGES AND DEATHS

Changes in church officers, in stake, ward and branch organizations since last October conference, 1943.

NEW MISSION PRESIDENTS

Hugh B. Brown, appointed president of the British Mission to succeed Andre K. Anastasiou as acting president.

Octave Willis Urnsbach, appointed president of the Canadian Mission to fill the vacancy occasioned by the death of President Joseph Quinney, Jr.
William L. Kilpatrick, appointed to succeed George F. Richards, Jr., as president of the North Central States Mission.

Castle H. Murphy, appointed to succeed Eldred L. Waldron as president of the Hawaiian Mission.
June B. Sharp, appointed to succeed Richard E. Folland as president of the South African Mission.

NEW TEMPLE PRESIDENTS

Harry L. Payne, appointed to succeed Charles V. Pugh as president of the Arizona Temple.

STAKE PRESIDENTS CHOSEN

Ernest A. Strong, president of the Kolob Stake, succeeding J. Emmett Bird.

Virgil H. Smith, president of the Liberty Stake, succeeding J. Percy Goddard, who was made president of the new Park Stake.

Leon H. Swenson, president of the Nampa Stake, succeeding Peter E. Johnson.

Claude B. Petersen, president of the San Francisco Stake, succeeding Howard S. McDonald.

William Arthur Budge, president of the new Ben Lomond Stake.

William P. Whitaker, president of the Pocatello Stake, succeeding Henry W. Henderson.

Merle G. Hyer, president of the Benson Stake, succeeding H. Ray Patten.

Eldon G. Luke, president of the Emery Stake, succeeding J. Frank Killian.

Paul E. Wrathall, president of the new Grantsville Stake.

W. J. O'Bryant, president of the Palmyra Stake, succeeding Henry A. Gardnett.

Edgar B. Brossard, president of the Washington Stake, succeeding Ezra T. Benson.

Carl H. Patten, president of the Santaquin-Tintic Stake, succeeding Carl D. Greenhalgh.

Ephraim Stanley Miller, president of the Raft River Stake, succeeding John A. Elison.

NEW STAKES ORGANIZED

Park Stake, organized October 24, 1943, by a division of the Liberty Stake and consists of the First, Tenth, Thirty-first wards of the Liberty Stake, and the LeGrand Ward and the west half of the Emigration Ward of the Bonneville Stake, now Douglas Ward.

Ben Lomond Stake, organized November 21, 1943, by a division of the Ogden Stake and consists of the North Ogden, Ogden Seventh, Eighth, Twenty-first, Twenty-ninth, Pleasant View and Lorin Fair wards. Grantsville Stake, organized January 16, 1944, by a division of the Tooele Stake and consists of the Erda, Clover, Grantsville First and Second, Lake Point, and St. John wards and the Wendover Branch.

NEW WARDS ORGANIZED

Brentwood Ward, Inglewood Stake, formed by a division of the Mar Vista and Santa Monica Wards. Springville Fifth and Sixth Wards, Kolob Stake, formed by a division of the Springville First and Fourth wards.

Douglas Ward, Bonneville Stake, formed by a division of the Emigration Ward.

WARD DIVIDED

Jerome Ward, Blaine Stake, divided to form Jerome First and Jerome Second wards.

INDEPENDENT BRANCHES MADE WARDS

Hiawatha Ward, Carbon Stake, formerly Hiawatha Branch.

Downey Ward, South Los Angeles Stake, formerly Downey Branch.

WARD NAME CHANGED

Batesville Ward, Grantsville Stake, name changed to Erda Ward.

INDEPENDENT BRANCHES ORGANIZED

Abraham Branch, Deseret Stake.
Callao Branch, Nevada Stake.
Lajolla Branch, San Diego Stake.
Deseret Branch, Tooele Stake.
Drayton Branch, Carbon Stake.
Adrian Branch, Weber Stake.
Tod Park Branch, Tooele Stake.

INDEPENDENT BRANCHES DISCONTINUED

Rollap Branch, Carbon Stake.
Mercur Branch, Tooele Stake.
Pegram Branch, Montpelier Stake.
Richvale Branch, Teton Stake.

BRANCH TRANSFERRED FROM MISSION TO STAKE

Allison Branch, Young Stake, formerly of the West-ern States Mission.



EDITORIALS

The Conference

THE one hundred fourteenth annual conference held in the Salt Lake Tabernacle April 6, 7, and 9, was limited in attendance to the general authorities, presidencies of stakes and stake clerks, former stake presidencies, patriarchs, high councilmen, presidencies of high priests, seventies, and elders quorums, temple presidencies, bishoprics, presidencies of branches in the organized stakes, presidents of North American missions, who were attending conference for the first time since October 1942, presidents of stake missions, superintendency and priesthood members of the Deseret Sunday School Union board, superintendency and members of the general board of the Y. M. M. I. A., commissioner, seminary supervisors, and members of the church board of education. A group of recently returned missionaries, and members of the church in uniform were also invited to attend the conference sessions. The conference was marked by an unusually good spirit at all seven meetings, which were held morning and afternoon Thursday, Friday and Sunday, and Friday evening.

President Heber J. Grant was present and presided at most of the meetings. President J. Reuben Clark, Jr., conducted the sessions of the conference, under President Grant's direction.

Highlight of the conference was the sustaining of Elder Mark E. Petersen to fill the existing vacancy in the council of the twelve. In a subsequent issue the *Era* will present an article on Elder Petersen.

Elder Rufus K. Hardy of the first council of the seventy was not present at the conference, because of illness. Bishop Marvin O. Ashton of the presiding bishopric and Elder Samuel O. Bennion of the first council of the seventy were present but upon the advice of their physicians did not speak.

Sunday morning the music of the Tabernacle Choir and Organ was broadcast as usual by the Columbia Broadcasting System which was followed by an Easter message on the Columbia "Church of the Air" by Elder Albert E. Bowen of the council of the twelve, entitled, "He is Risen from the Dead."

Complete conference addresses of general authorities are found in this issue of the *Era*. See page 259.

On Being Productive

A MODERN parable of talents can be read into the church financial and statistical report for 1943. It is evident that "lending unto the Lord" is a preferred risk. Whoever during the past year hesitated to add his tithes and offerings to the trust funds of his own people must feel some chagrin when he realizes that his money is spent and gone, whereas the combined contributions of others, no richer than he, have—through community of effort—produced enduring good works.

Only careful husbanding of resources and wise appropriation of expenditures make possible the expanding philanthropies of the church, for though its stewardship is reckoned today in millions of dollars, the church remembers the time its first book had to be published with funds borrowed from a farmer who mortgaged his land for the purpose; it remembers the heirlooms melted, the long braids cut, the glass and chinaware ground to sparkling powder by the Saints at Kirtland for the temple; it remembers the miles traveled by footsore

and hungry elders going without purse or scrip, and the rude houses and ruder churches built along a westward-moving frontier during still-surviving generations of pioneering.

These are humbling remembrances. The church is not suffering from illusions of grandeur. For the year it did not cost as much to operate the church office building with its entire clerical staff and to provide for the living and traveling allowances of all the general authorities as it does to build a single B-24 bomber. Every expenditure, whether for a ward social or for a new welfare storehouse, must meet the test: how much good will it do, and is it within the budget?

Someone, in glancing at a similar annual report, once lamented that church monies are being drained into unproductive channels that have no hope of return. Chief among these "unproductive" enterprises he cited temple work.

How unproductive are the millions spent for temples and their operation—for any of the activities listed in the annual report? We remember that economists once thought a day of rest in every seven was wasteful and unproductive—until they discovered that the seventh day made possible greater efficiency on the other six—and they have not abandoned that thesis even in war time. We remember, too, the story of the farmer who never spared a rod of his ground for flowers and shrubs and felt he could not afford to stop his work to admire sunrise and sunset because such follies were "unproductive." But it turned out that his neighbor who did add beauty to utility had more zest for his task each day and did a better job.

In the same way, no church expenditure is unproductive when the activity it supports becomes a main-spring of thought and action in the lives of its members leading them to greater achievement in any field whatever. Who can measure these intangibles? Surely, they are earth's greatest motivators and producers.—W. M.

On Mother's Day

A FEW years ago, mother's day came with a joyous gathering of the family, in peace and happiness, to present gifts and to commemorate the occasion. Sometimes this presentation was so generous that it became a source of embarrassment to the recipient, and many felt that mother's day had, like Christmas, become a commercial racket.

Today mother's day will have lost much of its commercial flavor, for it comes with many loved ones absent from the family center, scattered throughout their countries or in places beyond the seas. This thought gives pause for a reckoning and reevaluating of the day and what it signifies.

As never before, mothers are wondering whether they have done all in their power to make the faith which they themselves feel, a living force in the lives of those who have been torn at so tender an age from parental love and guidance and a certain measure of protection. They worry whether they have left too much to chance the study of the basic principles of the gospel that would, if known thoroughly, make these absent ones pillars of strength, not only for themselves but also for others who have need of stability. Mothers fear that they have not opened the door of understanding for their loved ones caught in the hurricane of war.

But these regrets are vain; if the work hasn't been done sufficiently well, remorse will not rectify the neglect. Mothers should not, however, give up in despair even in the face of this lost opportunity. They can, first of all, reaffirm their own faith. Too frequently, mothers have been too soft in their own beliefs and their own knowledge. Too (Concluded on page 314)

EVIDENCES AND RECONCILIATIONS

lxxviii. What Tithes and Offerings Were Required of Ancient Israel?

THE practice of giving tithes and offerings was generally understood and observed among ancient Israel. In fact, the principle was so well known that it was taken for granted. The casual manner in which the Hebrew historians refer to it is evidence that it was of common knowledge.

Adam and those who came immediately after him were taught the necessity of making offerings and sacrifices to the Lord. It is probable, however, that the early patriarchs lived under the law of consecration. It is known that Enoch and his people accepted this higher law, successfully, and others may have done so. (Moses 7:18; *Discourses of Brigham Young*, p. 178.)

The first mention of tithing in the Bible is in connection with the giving of tithes by Abraham to Melchizedek, a high priest, authorized to receive offerings. (Gen. 14:20; Heb. 7:2, 6.) Abraham appears to have understood clearly the existence and necessity of the law. His grandson, Jacob, confirmed the family's adherence to the law after his meeting with the heavenly messenger, for he declared:

Of all that thou shalt give me I will surely give the tenth unto thee. (Gen. 28:22.)

Tithing was made a definite part of the Mosaic law.

And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord . . . and concerning the tithe of the herd, or of the flock, even of whatever passeth under the rod, the tenth shall be holy unto the Lord. (Lev. 27:30, 32.)

Israel ever after lived by the law of Moses, and consequently tithing was a standing law for the people, one that never was abrogated.

Offerings and sacrifices to the Lord and the dedication of property to sacred purposes is mentioned frequently in the Old Testament history of Israel, from Joshua, through the times of Judges, during the reigns of the kings, and throughout the stirring times after the captivity, even to the coming of the Savior. The general terms, offerings or gifts to the Lord, are ordinarily used, but tithes are mentioned specifically. The prophets Amos, Nehemiah, and Malachi, made direct reference to tithing in their discussions of the divine claim for offerings. (Amos 4:4; Nehemiah 10:37, 38; 12:44; 13:5; 12; Malachi 3:8, 10.) The Talmud, the spoken and traditional law of the Jews, likewise makes frequent and often detailed mention of tithing as an established law of Israel. There can be no doubt about the knowledge and partial observance of the law of tithing among the descendants of Jacob.

However, several tithes were enjoined upon the people under the law of Moses. The first already quoted, was the tenth of the produce of the land and the livestock, to be set apart for holy purposes by giving it to the Levites, the priestly tribe. The commandment for a second tithe, given in a passage in the Book of Deuteronomy, began as follows:

Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place

his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. (Deut. 14:22-23).

From the context, it would appear that this tenth was to be used by the man and his family to enable them to visit the holy sanctuaries and to take part properly in the sacred celebrations of Israel, several of which occur annually under the law of Moses. That is, it was to be used to permit the people to engage in holy ordinances by which they might keep the Lord in remembrance, as indicated by the following passage:

And thither ye shall bring your . . . tithes. . . . And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households. (Deut. 12:6-7.)

A third tithe was imposed upon ancient Israel, one that came every third year, and which was to be used for local purposes for the relief of human distress. (Deut. 14:28, 29.) The existence and acceptance of these three tithes is recognized by competent writers of early days. For example, Josephus declares:

Beside those two tithes, which I have already said you are to pay every year, the one for the Levites, the other for the festivals; you are to bring every third year a third tithe, to be distributed to those that want; to women also that are widows, and to children that are orphans. (*Antiquities of the Jews*, Book IV, p. 132.)

In addition to these tithes, the people were required, under the law of Moses, to make a variety of offerings; corners of the fields should be left standing, gleanings and forgotten sheaves in the field be available, all for the purpose, and estimated to amount to about one-sixtieth of the crop (Lev. 19:9, 10; 23:22; Deut. 24:19-21); the first fruits, estimated to be about one-fortieth of the harvest, should be dedicated to the Lord; and several other smaller but important offerings should be made. (Neh. 10:32-39; II Chron. 31:3-10; Deut. 12:17; 18:3, 4.)

In short, ancient Israel were expected to use for sacred purposes, such as the maintenance of the priesthood, holy festivals, and care of the poor, between one-fourth and one-third of their increase. And throughout the generations, many complied with these requirements and were blessed.

In view of these historical facts, the requirements made of modern Israel do not seem so large.

Those who had authority to receive the Lord's tenth were clearly specified:

Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. (Num. 18:21.)

This refers to the selection of the tribe of Levi to perform the priestly service for the hosts of Israel. The importance of the principle of tithing is emphasized by the injunction that the Levites themselves were to give a tenth of that which they received to the priests. (Num. 18:26; *Antiquities of the Jews*, Book IV, p. 119.) None were exempt from the law.

Under the perfect law of the gospel all worthy men hold the priesthood, first the Aaronic, including the Levitical, and then the Melchizedek priesthood. But the rebellion of the children of Israel in the wilderness caused the Lord to take away from them the high priesthood, and to change the remaining organization as outlined in the Pentateuch. Thus it came about that the Lord's tithe was to be given to the Levites.

All should pay tithing. In the church of Christ, only the members of the priesthood so designated have authority to receive tithing and to receipt for it: The presiding authorities of the church units of organization, as wards, branches, stakes, or missions, or their duly authorized agents. (Concluded on page 314)

ON THE HOME FRONT

By Frances C. Yost

SCIENTISTS and inventors inform us of the wonderful improvements that will be ours after the war. They tell us our homes are on the brink of a complete transition. Everything will be improved from revolving refrigerators to revolving houses which catch the sun's rays at all times. Something to look forward to, and let's hope no one will be disappointed. But out of this world of devastation we may today find even better living, if we so desire. How? Not in house convenience, but in home completeness.

Because of gas rationing, and overcrowded cities, families should be spending more time in the home, enjoying each other's association. Domestic servants have become war workers, leaving the mistress free to step into her rightful place as homemaker. What a pleasure this can be if a mother takes advantage of it. What wonderful associations can be hers and her children's. No teacher can teach as a mother with the true spirit of character building.

The ideal home is not one where a servant is hired to do the menial tasks, the children left to their own resources, and the mother free to go from her home for bridge clubs daily. The ideal home is where parents and children work as well as play together in perfect unity. All children are easily managed if the parents are actively engaged with them at play, but the true test comes when working side by side, doing the necessary jobs of living and enjoying them as completely as a game of softball.

I once knew a family who were considered very odd among their neighbors. It was because they were the only family on their street who did not boast a servant. It wasn't that they could not afford one. While the other children on the block were free to play and be in-

indulged unceasingly, the children of this home were responsible for the doing of certain home tasks to fit their age ability. When their work was done, they were free to play with the other children until their work called them back. Thus they lived with just a bit of sarcasm at their backs from neighbors and neighbors' servants.

TODAY, the eldest daughter of this family has made a name in home economics and dietetics. Colleges do not deserve the entire credit for this. The practical training she received at home, and the staying with neighbors' children on the maid's day off, perhaps are big factors in her training.

The eldest son is a commanding officer while still in his twenties. This is not due to military training entirely. Perhaps he laid the foundations for his career those summers years ago while mowing the neighbors' lawns, instead of sponging from dad. The parents of these children were looking much further than the seven dollars a week they saved by doing their own housework. They were building practitioners, not parasites.

With all hands helping, there will be time for work and play as well as a few of the cultural things of life. And out of this cooperative living will come time for a bit of sewing and knitting for the Red Cross.

Since environment is the greatest factor in character building, may we, as mothers on the home front, not only keep the homes our boys are fighting for but also improve them. As Edgar A. Guest once wrote in verse: "It takes a heap o' livin' in a house to make it home."

Today's Paper Problem

WASTE PAPER in a home wastebasket may not ordinarily be exciting to anyone but a mouse, but it is of vital importance to every one of us, according to the War Production Board, to understand the current desperate need to get people to save waste-paper, sort it, and turn it over to the proper authorities.

The war has made the new demand for wastepaper tremendous. According to the latest available figures, 500,000 tons a month are being used by papermills and their needs are 650,000 tons. Fifty percent of the paper-board output goes into containers for the armed forces. Modern inventions have created new uses for paper: as a substitute for metals and textiles; as packing to insure safe arrival, in good condition, of those vital war supplies—blood plasma, food, ammunition. At the same time it keeps packaged foods moving into home kitchens, too.

Just how is wastepaper converted into weapons of war? How does it "keep our powder dry"? Did you know that parachutes are now being made of paper, to drop food and equipment from airplanes to men in inaccessible places? It has been found that on crossing the English Channel in an airplane, moisture from the air getting into clothing can add five pounds to a man's weight, so paper raincoats are now in use. The boys call them "invasion raincoats" and throw them away on landing. Paper plugs protect the muzzles of machine guns. Paper is used for bomb bands and shell cases.

Obtaining wood pulp today is a problem. Thousands of lumbermen have now gone from the forests. However, pulp-wood cutting is now considered essential and increased production hoped for. Our lack of paper is not as great nor as serious as England's, where the mistake of throwing away the equivalent of an empty paper bag is punishable by a fine of approximately fifty cents. Let's hope it never will be.

Wastepaper brings a price. If more organizations knew this, they would imitate the initiative of a group of boys who collected paper and bought band instruments with the proceeds....

Wastepaper collection is no "flash in the pan," but a long-term job that should be regular housekeeping routine in all of our homes.—*Magazine War Guide*, March-April 1944.

FAULTLESS FARM FUNNIES... **SUNDAY MORNING VISITING**

BY GRAHAM
HUNTER



Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

A loose nail in a plastered wall can be made firm by this method: Saturate a small piece of cotton with glue. Wrap around the nail. Reinsert the nail and press firmly. Remove excess glue with a wet cloth. When dry the nail will be rigid.—Mrs. C. T. M., Bellevue, Michigan.

Take every leaf from a stalk of celery, wash well and put in a small cloth sack and hang up till the leaves are thoroughly dry. Store in a glass jar. Keep adding until the jar or jars are filled. These dried leaves make the best soups and flavorings for stews, dressings, and salads.—Mrs. W. N. B., Salt Lake City, Utah.

Use a clean calcimine brush to apply wax on floors or furniture quickly and evenly.—J. M. B., Ogden, Utah.

To stretch your meat ration points and improve the flavor and nutrition of the next meat loaf, add one-half to one cup of oatmeal and the left-over vegetables.—I. B., Nashville, Tennessee.

To preserve the rubber mat on your bathroom scale apply a thin coat of liquid wax. This protects it and helps it to wear better. Many of your other home furnishings would be easier to care for if you'd coat them occasionally with a light application of liquid wax. Wood, leather, even brick finishes may be treated in this manner.—P. V. S., New York, N.Y.

When pressing suits, dresses, or coats do not press until cloth is dry. This makes the seams show through and clothes look shiny and old.—Mrs. J. E. D., Meadow, Utah.

Add color to your salad by revolving head of lettuce in a bowl into which paprika has been generously sprinkled. The lettuce leaves will be fringed red.—E. T., Hinckley, Utah.

To rid your home of ants, mix thoroughly two parts of borax with one part powdered sugar and put around where ants come. For two or three days the ants will come in swarms, but after that they will disappear.—K. S., Salt Lake City.

Split doughnuts and spread with a thick layer of fruit, butter, jam, or cream cheese. It's something different and very delicious for lunch.—M. F., Wichita, Kansas.

Stitch a piece of woolen material to two thicknesses of unbleached muslin to make a wool pressing cloth. When pressing woollens, dampen the muslin side and press with the wool side down so that it picks up nap.—Mrs. E. J., Olar, South Carolina.

Keeping the baby covered is often quite a problem. Here is one solution. Sew two hose supporters to the rods of the crib, one on each side of the head. Fasten the supporters to the corners of the covers. The elastic will allow the baby to move freely but he will not become uncovered. And there will be no holes in the blankets as with those big safety pins.—Mrs. D. D., Oklahoma City, Oklahoma.

SO GOOD ON CORN BREAD



USE THE DURKEE TROCO MOLD
TO SERVE MARGARINE IN
ATTRACTIVE CUBES

Ask your grocer for a Durkee Troco Margarine Mold... only 49¢ with the purchase of a pound of Durkee's Troco Margarine.

Yes, Durkee's Troco Margarine is good on corn bread because it's so mild... so sweet... so country-fresh in flavor.



Try this shortcut to delicious A-1 SHORTCAKE



What a welcome your family will give to this A-1 Shortcake—luscious, tender and dripping with fragrant strawberries or other fruits. And you can make it in a jiffy—when you use Globe "A1" Biscuit Flour. It's expertly blended from six quality baking ingredients—ready-mixed for biscuits, dumplings, and many other treats!



66 **A1** 99
GLOBE
BISCUIT FLOUR

DURKEE'S GENUINE Mayonnaise

... **MADE WITH
Fresh Eggs**

DURKEE'S Mayonnaise makes better salads, tastier dressings... gives new goodness to everything you use it with... because it's *genuine* mayonnaise, made with fresh eggs.



Popularity Has Its Problems

SO MANY people choose the Hotel Temple Square when visiting Salt Lake City, we often experience difficulty in accommodating all of them. So won't you please play safe?—by making your reservations well in advance of your trip. Then neither you nor we will be disappointed. Thank you!

**Hotel
Temple Square**

Salt Lake City

CLARENCE L. WEST
Manager



Cook's Corner

Josephine B. Nichols

MAYTIME RECIPES FOR MAYTIME MEALS

Steamed Lamb Loaf with Olive Sauce

- 3 lbs. ground lamb
- 3 c. moist breadcrumbs
- 4 tsp. prepared mustard
- 1 tbsp. Worcestershire sauce
- 1 tbsp. salt
- 6 tbsp. chopped onion
- 3 tbsp. margarine

Combine all ingredients. Mix well. Pack into a two-quart pan and put on rack which fits into cooker. Pour 1 cup water into cooker. Lower rack with molded lamb into cooker. Cover tightly and steam 2 hours. Serve with olive sauce.

Olive Sauce

- 3 tbsp. flour
- 2 c. milk
- 6 tbsp. Worcestershire sauce
- 1 c. cooked peas
- salt
- paprika

1 tbsp. chopped green pepper
Melt butter and flour. Add milk gradually, stirring constantly until thickened. Add remaining ingredients and cook slowly 5 minutes. Serve hot on steamed lamb loaf.

Shrimp Cocktail Salad

- 4 to 6 avocado halves
- 1 c. inch-length pieces asparagus tips
- 1 c. prepared shrimps
- 1 c. finely cut celery
- 1/2 c. tomato cocktail sauce
- 1 c. mayonnaise
- 3 tbsp. butter

1 tbsp. lemon juice
Peel and cut each avocado into halves, lengthwise, and remove seed; sprinkle cut portion of fruit with lemon juice and salt. Arrange asparagus pieces in seed cavities, combine celery, cocktail sauce, mayonnaise and lemon juice and stir to blend. Pour over asparagus. Place shrimps on top. Serve on salad plates garnished with salad greens.

CHILDREN'S BIRTHDAY PARTY

Jelly Roll

- 3/4 c. cake flour
- 4 egg whites
- 4 egg yolks
- 1/2 tsp. salt
- 1/2 c. sugar
- 2 tsp. lemon juice
- 1 cup jelly

Sift flour. Measure and add salt. Beat egg whites until stiff. Add lemon juice to egg yolks; beat until thick and light. Add sugar gradually, beating continually. Fold in flour and egg whites a little at a time. Bake in greased pan 15x10 inches for 15 minutes at 375° F. Turn out onto damp cloth, cut off crisp edges. Roll in towel. When cool, unroll and spread with jelly. Reroll as tightly as possible. Cover with powdered sugar.

Peanut Brittle Rennet-Custard

- 1 "Junket" Rennet tablet
- 1 tsp. cold water
- 1 pint milk
- 1/2 to 1/2 c. finely rolled peanut brittle
- 1/2 tsp. vanilla

Dissolve 1 rennet tablet in cold water. Add peanut brittle and vanilla to milk, heat, stirring constantly, until when a drop on inside of wrist is comfortably warm—not hot—remove at once from stove. Add dissolved rennet tablet and stir quickly for a few seconds. Pour into individual dessert glasses. Chill when ready to serve; garnish with coarsely broken up brittle.

DEAREST MOTHER

(Concluded from page 286)

of the six handsome grandsons who carried your casket so tenderly to the spot under the pines where you had long planned to rest. (Perhaps you have ceased grieving for the absent ones busy with the grim business of war in the far corners of the world; probably the world has shrunk for you now, and you see a happy ending to all this.)

You'd have been glad of the resolutions of love and respect from the various organizations in which you had worked, and that your last, most touching public service was not forgotten.

For when age and weakness made you a virtual prisoner in your room, and circumstances removed you from the association of old friends and relatives, you still acted as a missionary for your church; and though often weary unto death, never failed to hold the weekly knitting class you had organized to help the Indian women among whom your lot was cast. Their affection for you is something to remember happily now, the way they celebrated your last birthday, the Indian trinkets they brought as gifts.

You used to grieve, in your more depressed moments, over the failure of your youthful dreams to materialize. You had been so well equipped by nature for a rich and thrilling life. Instead, it had a long record of hardship and poverty and often, unappreciated toil. But, dear, it was *adventurous*. Can't you see that now? Though, as you mourned, you never saw a great picture, heard a great musician, or traveled abroad, you lived your life to the utmost. I hope from your seat, "at His right hand," you can see now how rich and full and glorious it was!

And now, good-bye. I have felt for these few minutes I have been writing this, that we were talking again, in the old familiar way. It will be the last letter I shall ever write you. But how many times I shall have to check the impulse to run to your room with some incident I have heard or remembered that might cheer or interest you, mentally censoring the sordid or depressing bits. I shall have to learn to save the good things until I meet your sweet smile and outstretched hands again.

May God permit you to know how much we love and miss you.

THE IMPROVEMENT ERA

Letter Writing

(Continued from page 296)

ture of your hand, the twinkle in your eye, or the emphatic tone in your voice? These are but a few of the "in person" ways that serve to fix the attention of an audience. These cannot go along in a letter. Looked at realistically a letter is nothing more or less than a study in black and white. Such written expressions as, "Well, you know what I mean," or "You have seen the place yourself," or "You imagine it, I can't write," weak even in conversation, are flat in written form. When words and word patterns alone must count, there must be enough of these, used in effective form, to provide better than skeleton treatment for what you have to say.

Note the opening sentence of the second letter above. Here it is again: "Bob is still having to learn things the hard way." This statement raises the questions of why and what? It holds promise of interesting reading. It does more than this. For its author, it sets the course of his writing. The words "hard way" within the sentence become the center of a writing target. All the frustration of misplacing keys, all of the embarrassment of having to report such a loss to the quartermaster, all of the awkward use of the hacksaw, and all of the public discomfort of being given demerits for carelessness, are thus centered in the writer's attention. The words "hard way" become the bull's-eye in the good opening sentence to provide a writing aim.

In the first letter above there is no such clear-cut target at which the writer may shoot. The event is more or less talked out in a conversational way. You are told of the happening but denied what a live "in person" account could give it. To see the important difference between the oral and the written form of expression is to move forward in an effort to make the most of your letter writing assignments. For a start, find and headline your personal news, then develop it.

BASICALLY, a friendly letter is made up of a series of what might be called letter headlines. These form the skeleton idea of events around which the news is developed. Here are a few examples of letter headlines. First, from the training camps:

We muster six times a day for drills.
Today we did spins and stalls at 3000 feet.

I'm lined up now with Uncle Sam's Salts.

This is my first day in camp.
Last night we went on a short road march.

Officers' quarters are extremely crowded.

Next, from the home front:

What a trip we had at Half Moon Bay.

Jeff arrived from Boston the other day.

(Concluded on page 310)



PLENTY GOOD
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TRY THIS!
Dip Gluten Steaks in egg batter and Rusklet or cracker crumbs. Fry to crisp brown. Use juice to make gravy.

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Tender, juicy, veal-like cutlets that provide the vital protein, vitamins, and minerals for the main dish. One of six Loma Linda Vegemeats that enable you to plan appetizing, nutritious entrees without points. All good...no waste...average serving 8¢, At food stores.

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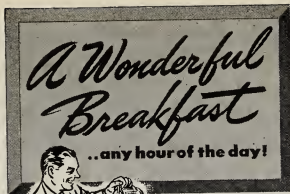
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① With Sugar

pour 2 cups boiling water
over 4 cups sugar
add 1 teaspoon Mapleine
stir and you have...

2 pints Mapleine Syrup

② With White Corn Syrup

boil 1½ cups hot water
3 cups corn syrup
for 5 minutes

add 1 teaspoon Mapleine
stir and you have...

2 pints Mapleine Syrup

③ With Honey & Corn Syrup

heat 1 cup hot water
½ cup strained honey
2½ cups corn syrup
bring to full boil

add 1 teaspoon Mapleine
stir and you have...

2 pints Mapleine Syrup

MAPLEINE
IMITATION MAPLE FLAVOR
The "Extra-Help" Flavor in Wartime

WHEREVER THEY GO

England

I AM a thorough follower of the Era and wait impatiently for it to finally arrive over here. It is indeed a source of faith and courage which one cannot get enough of in these trying days.

ELDER WILLIAM A. CARVER

LETTER WRITING

(Concluded from page 309)

We bought a new summer home on the Sound.

A delightful sight greeted me this morning.

The windstorm took down the old trees.

Our office and Grand Central Station have a lot in common these days.

The thing that characterizes the letter headline from writing in general is its intimacy. It is news from the personalized viewpoint. Within maneuvers, bomber flights, recruiting lines, wind storms, trips to the beach, office mishaps, or dozens of other daily happenings you are always there as an individual. Your reaction to such events, when converted into letter headlines, will challenge you to write, rather than converse in ink. For a start then, try developing one or two such headlines for each letter you send. One in fact, if fully enlarged, may well be enough when put with the other essential news information or requests of your letter.

To appreciate what is meant by development of a letter headline read the following excerpts taken from home front and overseas mail:

We just got back from a two-day road march into the mountains of Kaala. All day we rode through deep valleys, dusty plains, and heavy jungles. That night the trucks finally rolled to a stop, and we dismounted and hiked about seven miles into the heart of the jungle where we pitched our puppets. Nearby the camp was a cliff about 1500 feet straight down into an ocean. That night we slept in the steaming jungle and the water we drank tasted like sulphur. About 2 a.m. that morning I went on guard. It is quiet in the jungles at night. The heavy mist took all forms and shapes, and the weird silence was broken now and then by the fury of the pounding surf.

(From a letter postmarked Oahu, Territory of Hawaii.)

One leaves Paris now with a ghastly impression. You know the Place de la Concorde and remember how brilliantly it was lit up at night! Can you picture it now with only four dimmed street lights in all its immensity of wet pavement resounding with the pound of the boots of German patrols passing constantly to and fro? And the Rue Royale, nearby, is a pitiful sight. Only old Maxim's place has remained the classical enjoyment den, teeming with officers and young Stegfrieds spending "occupation" paper money like water.

(From a letter postmarked, Lisbon, Portugal.)

This land is made up of the most awe-inspiring terrain I've ever seen—snow-capped mountains chiseled of solid rock, with unsurmountable cliffs (we have one near here that is 700 feet sheer wall, straight up!), inhabited only by bevhiskered goats; a stupendous ice cap which towers in back of the mountains and crunches its way slowly down the valleys, breaking up with ear-splitting cracks; roaring rivers, swollen by melting ice, caused by a twenty-four hour sun; deep fjords enclosed on either side by steep, crevice-infested elevation; numerous lakes filled with unsuspecting trout

and salmon, easy prey to the soldier's rod and fly; and extreme lack of vegetation, except for some shrubbery and a small yellow flower, similar to our buttercup; and all this topped by the wind-blown sand that reaches anything and everything always. What a place! And I'm now trying to tell what it is like in the nicest part of the year! They say we have two seasons here—the month of July and winter! Winter, I dare not talk about—it chills the warmest hearts and makes men forget there is such a thing as the sun—enough said? However, with all this, Greenland is not such a bad place—if one were only sure he wasn't to be here for over a year.

(From a letter postmarked Greenland.)

The velvety warmth of last evening beckoned me into the delightful mysteries enveloped in its darkness. I accepted the invitation and, with old Buck, proceeded to wander into the silver woods beside the north field. In silence we walked down the path as it wound its way through that woodland carpeted with the shadow patterns of the leaves. Buck's big bushy tail was always just ahead of me. The stillness of the night was broken only by the whirring serenade of insects.

(From a letter postmarked Kentucky.)

Bernice bought that old place in the country and she certainly has worked a transformation with it. The shabby gray outside is now ivory and green, and the old piazza has been replaced by a small lattice portico. On each side of this has been planted the new dawn rambling rose. This blossoms practically all summer. Its fragrance and beauty assure you of the friendly welcome that awaits inside.

(From a letter postmarked Ohio.)

I lingered at our old neighborhood corner, to look in at our quaint old bakery shop window. In the center of a delightful spread of goodies stood a small tree, temptingly hung with things to eat. Among its branches were stores of delicious cookies, small but gaily colored sugar cakes, and a variety of appetizing buns. These all glistened under the dozens of red, white and blue tree lights that dotted its piny needles. At the base of the tree in bright holiday boxes were large round cakes and fancy pies. You'll remember the old bake shop, I'm sure.

(From a letter postmarked Brooklyn, N.Y.)

Excerpts such as these found in letters add a bright touch for the reader, and suggest the creative satisfaction enjoyed by the writer. They may well become the most delightful parts of correspondence. In a war that will call for long and lonely periods of waiting, both for those at the front as well as those at home, what better way can one find to share his life than through word pictures he pens and wings abroad in mail? Go kodaking with your eyes and heart for letter headlines. Make a memo of them to be used as writing assignments the next time you write. One or two for a letter may be enough. Letters so written are worth saving. When the war is won the best parts of such correspondence may well become a letter diary. In this way you can make mail pay the extra dividends.

THE IMPROVEMENT ERA

News From The Camps

North Africa

EACH Sunday someone meets a friend from the States, it seems. I have met three former friends myself, and also many fellows who knew people I knew in the U.S.A. Besides, everyone is making new friends as we meet together from week to week. I feel that these meetings and the others like them on the battlefields of the world will be a consolidating force for the priesthood of Zion, for we'll remember our friends when we return to America.

Sincerely your brother,

Elmo L. Walker

North Africa

Dear Editor:

I AM a subscriber of the *Era*, and I am glad to be able to receive an inspired magazine with the great sermons by the leaders, and the messages each month by President Grant and Richard L. Evans. The *Era* should add a word to the motto, "A magazine for every member of the *Armed Forces* (family) in our church."

It would be grand if there were some way to publish the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price in one book for the boys in the *Armed Services* at a nominal cost. I'd be glad to get one, as I haven't read any of those books since coming overseas, although I do have a Holy Bible. Another thing, a small pamphlet should be published giving out points on the Word of Wisdom, and sent to every boy as a reminder of the destroying angel passing by us and not slaying us especially the deadliest of all—strong liquor, tobacco, tea, and coffee. There are some boys going into hospitals from drinking the wine of this country. It is said that wine will blind the eyes.

After I read each article of the *Era*, I am more deeply touched in my heart and soul, and say what a wonderful sermon.

I bear my testimony that I know this is indeed the true church of God and that Joseph Smith is a true prophet of the church and the Lord.

Your brother,

Pvt. Riley C. Tison

Australia

Dear Sir:

I THOUGHT you might be interested in what happens to our *Eras*, after we read them.

They don't stop at our barracks bag, to make excess weight and lie unused. We pass them on to Australian branch members, who have an almost impossible task to get *Eras* or other church publications. Regulations stopped the sending of money from Australia for subscriptions, and shipping adds to the difficulty.

Teaching youth today would be preparing the soldier of tomorrow; either in the sense of everyday life or military sense (if such should be the needs of tomorrow). The soldier of today goes more by teachings and prayers, in his behalf of his youth than any you may be able to give him after he is a soldier.

Ability to take courage in building an overnight stopping place in a foot of water and jungle debris, and added discouraging remarks of others, comes from a remembered persistent father in the case of a stalled automobile pulling a loaded trailer on a steep grade.

Ability to share a can of ration with a member of the allied forces, who was away from his unit and without food for the day (knowing the small bite to him was as a Christmas meal would have been to me) comes from a basketball coach paying a one or two dollar doctor bill for injury received by a player who counted dimes and two-bit pieces on high school dates.

Our L.D.S. chaplain with us in Australia and New Guinea fortifies and adds to those abilities—but parents and teachers built the foundation and frame by which we go. He helps hold together that which is built and also builds anew.

Bruce L. Baird

S. S. Colorado
Pacific Ocean

Dear Dad and Mom:

DAD, did you know we were going to start L.D.S. meetings aboard ship? Well, we have and we are really getting quite a group. We have held five meetings, at the first one there were only five of us members. Now we have twenty. I hope we continue to grow. We all have subscribed for *The Improvement Era* and we study from it, so until they arrive we are studying the principles of the gospel.

I received a letter from Renice yesterday, and she said she had been made a sergeant. If I don't hurry up, she will be passing me up.

Your loving son,

John D. Powell

SOLDIER CONTACT WORK

(Concluded from page 268)

ters which have been sent have been interesting, newsy, and have carried messages of good cheer. Letter-writing by parents, relatives, neighbors, and friends has been stimulated and encouraged through the activities of the committee.

Another of our programs which is proving to be very much worth while is that of sending the hometown newspaper to the boys and girls in service from the county. Beginning with the Christmas issue, 1943, the committee, with the help and cooperation of other organizations, has sent the Iron Coun-

ty *Record* to all service men and women from Cedar City and the west end of the Parowan Stake, and has sent the *Parowan Times* to all from Parowan and the east end of the stake. Many letters have been received by the committee from boys and girls serving in various parts of the world expressing deep appreciation for the fact that the hometown paper is being sent to them each week, and also expressing gratitude for the letter-writing program and the thoughtful care and interest which is being shown by the folks at home for our boys and girls in military service.



FROM Sicily a former Utah boy writes, "Yesterday I was eating in an Air Corps outfit, and I went back into the kitchen to get a drink of water, and right smack dab in front of me I spotted a couple of beautiful red and blue cans of Morning Milk! It struck me just as if I had found a long lost pal. I have one of the labels with me, pinned up like a pin-up girl!"

This is one of many letters received regularly from Utah men in the service telling us how Morning Milk is like a letter from home.

On the battle fronts, as well as the home front, Morning Milk is a dependable source of wholesome nourishment—one of the seven basic foods in wartime.

* From our correspondence files



Finer-Flavored

MORNING
MILK

Utah's Only Home-Owned Evaporated Milk

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; CHARLES A. CALLIS, HAROLD B. LEE, EZRA T. BENSON, MARION G. ROMNEY, THOMAS E. MCKAY, CLIFFORD E. YOUNG, ALMA SONNE, NICHOLAS G. SMITH, LEVI EDGAR YOUNG, ANTOINE R. IVINS, RUFUS K. HARDY

Concerning Contributions for the Clearing of Temple Names

IN relation to the contribution for the purpose of clearing the names of men which have accumulated in the temples, the question has arisen as to the issuing of receipts for such funds. If these funds are donated by members of the quorums of the priesthood, then the treasurer, or secretary, of the respective quorum should issue a receipt to each donor for his voluntary contribution. These funds should then be sent to the temple in the district to which the quorum belongs and a receipt should be returned to the treasurer, or secretary, of the quorum from the temple. If the funds come from the stake, then the clerk of the stake may issue a receipt to each individual, or to each organization, as the case may be, and then forward to the temple these funds and receive a receipt from the temple.

Notes from the Field

West Jordan Project

THE First Elders quorum of West Jordan began its project in 1943 with three sows, and they raised during that year 54 hogs and earned \$930.00. During the year they mailed out 2,000 papers to the soldier boys; spent \$150.00 for the papers and postage; gave the widow of one of their number \$50.00 when her husband passed away. Sixteen elders assisted in putting up a pea crop when death came to a family. At the end of the year 1943 they had on hand \$350.00, 4 brood sows and 55 fenders.

Think what can be accomplished by a little planning. If all Melchizedek priesthood quorums in the church set an example of this type and establish enough funds and safeguard it so that they could prepare to meet emergencies with their members, what strength would come to the priesthood.

Church Service

EVERY bearer of the priesthood should be given the opportunity in one way or another of participating in church service. A list of prospects qualified for some kind of activity should be on hand for reference, and every effort should be made to utilize and develop the quorum membership by

Melchizedek Priesthood Outline of Study, July, 1944

Text: *The Gospel Kingdom: Selections from the Writings and Discourses of John Taylor*

LESSON 25

REVIEW BOOK 1: "SOME LATTER-DAY SAINT PHILOSOPHY"

Text: Chapters 1-8, inclusive (review).

Discuss: What does the Latter-day Saint philosophy (the gospel) teach concerning man, the universe, the nature of life? Is the Latter-day Saint philosophy applicable to the facts of experience? What are some common human experiences (war, sudden death, separation of loved ones, love of man and wife, rearing a family, making a living)? Are these experiences common to all people? Is the gospel applicable in a helpful, sustaining manner in these experiences? Is the gospel applicable only to people sharing these experiences in European-American cultures? Or, is the gospel universally applicable? Mankind's greatest need is often said to be "the gospel." Examine the fundamental truth of this declaration. *Can this need be supplied?* (These are suggestions for review.)

LESSON 26

THE MEANING OF THE GOSPEL

Text: pp. 83-86. Topics: The Gospel of Jesus Christ. A Comprehensive Subject. Need, and Significance of the Gospel. The Leaven, Divinity, and Tangibility of the Gospel. The Everlasting Gospel. The Gospel and Reality. Effect of the Gospel.

Suggestion: Bring out the meaning of the comprehensive character of the gospel, and President Taylor's interpretation of it as an "adhesive principle" to unite mankind.

Discuss: Why do people accept and remain faithful to the gospel? What "effects" has the gospel had upon individuals? on families? on the Great Basin region? on the United States of America? the world? Draw upon the experiences and observations of the class. Has the gospel made any difference?

LESSON 27

THE NATURE OF THE GOSPEL

Text: pp. 86-91. Topics: Is the Lord Changeable? The Gospel Is Eternal. More Than the New Testament. The Nature of the Gospel. The Gospel and Experimental

Evidence. Faith and Action Needed. Eternal Nature of the Gospel. Joseph Smith's Mission. Consequences of the Prophet's Mission.

Suggestion: Develop and clarify the basic Mormon view that the gospel is eternal, was taught in its fullness to the first man, Adam, and not delivered to mankind a trickle at a time. (See text, pp. 86-87.)

Discuss: What is meant by President Taylor's statement that the Lord is "unchangeable" (compare topics p. 68 and p. 77)? (Interpret in terms of "the nature of the gospel.") On pp. 88-89 it is declared that the gospel "is susceptible of proof." One scientist usually (often he does not!) accepts the findings of another, because of experimental proof. Is this logical with the gospel? Can there be experimental evidence of the truth of the gospel? Is there any such evidence? Can the evidence be attained with faith and action? Can, or does, chemical experimentation require faith and action? Why will some persons accept evidence of chemical experimentation but not accept evidence of gospel experiment?

LESSON 28

PRIESTHOOD AND THE GOSPEL

Text: pp. 91-94. Topics: Co-eternity of the Gospel, Priesthood, and Revelation. Adam's Knowledge. Enoch. The Gospel Key. The Holy Ghost: Difference Between Sects and the Gospel. The Scope of the Gospel.

Discuss: Distinguish in meaning between "gospel," "priesthood," and "revelation." What is the relation of each to each? "In regard to our religion, I will say that it embraces every principle of truth and intelligence pertaining to us as moral, intellectual, mortal, and immortal beings, pertaining to this world and the world to come" (p. 93). "A man in search of truth has no peculiar system to sustain, no peculiar dogma to defend or theory to uphold" (p. 94). Examine these two statements and the paragraphs surrounding them. Is obedience a necessary gospel requirement? How would you "square" this with "free agency"? Is priesthood a guide to obedience, the use of free agency, to gospel truth? Discuss.

arranging for them to perform ceremonies, do ward teaching, engage in stake missionary work or assist in the auxiliaries.

An opportunity to speak in meetings or to otherwise appear on programs will often revive indifferent and inactive members. An alert committee is in a position to stimulate interest in doing something in the wide field of church service. Men with special gifts and

talents should be recognized and encouraged to assume some responsibility. Activity will create love and good fellowship and will open the door to service in God's kingdom. Men grow through such service. They come to appreciate the spirit and power of the priesthood which they hold. Meetings of the church service committee should be held regularly and steps taken to increase activity of the membership.

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY JUNE, 1944

Text: HOW TO WIN BOYS

Chapter XVIII: How Much Stress on Athletics?

Quotations from the Text:

1. Now, if boys were not "young animals," it would be quite different. But they will play! It is nature and human nature, both. They'll play as certainly as they eat or sleep. Nor would normal parents and boys' friends have it otherwise.
2. We champion church teams for the character-building value. Play apart from oaths and cheap talk, play that implants fairness, sportsmanship, and truthfulness as against cheating and slipshod standards, play that is a natural physical outlet with supervision and direction—that is a real work for boys! Further, if you teach boys and enter this physical angle of their lives, you have a big and firm grip upon the spiritual and mental side of their lives as well.
3. Personally I favor church gymnasiums. And do not forget that girls mature earlier than boys do, and we owe it to girls as well as boys to give them sane physical outlets for buoyant muscles. We save many a boy or girl by fighting their spirit of restlessness—due solely to their period of life—by sane and wholesome places of play, recreation and exercise.
4. . . . either the church meets boys' needs—or they are viciously catered to by agencies of the devil. The physical isn't the highest need. But in the life of youth it stands out as important. We, as friends and winners of boys, must frankly face the physical side of their lives.

Helps for the Class Leader:

1. Discuss the author's suggestions of benefits derived from athletics in a church program for youth.
2. How are we meeting this need in the church today?
3. Go beyond athletics and point out the advisability of providing other wholesome social and fraternal activities.

Teachers' Manuals Exhausted

THE supply of manuals for study in the teachers quorum during 1944 is exhausted. There will not be a reprint.

Where a new quorum adviser is appointed he may be able to purchase a manual from one of the quorum members to be used for the remainder of the year.

Aaronic Priesthood Anniversary Program

WITH the approval of the first presidency, the sacrament meeting of Sunday, May 14, 1944, is to be set aside for the commemoration of the restoration of the Aaronic priesthood. Where stake quarterly conferences are being held on May 14, this program may be held the Sunday evening preceding or following this date.

Social Activities

The commemoration program does not include the suggestion of pilgrimages as in the past unless such events can be carried forward on a ward or stake basis without involving too much travel. Full cooperation with the federal government in the conservation of vital war materials is urged. If, however, pilgrimages to places of interest, a day in community parks, or athletic tournaments may be conducted in keeping with our national emergency, these would be desirable. Such events could properly be planned for Saturday, May 13, with the program planned and carried forward by local leaders.

Preparations

Adequate preparations should be made to insure the success of this event. It is the one time during the year when the attention of all church members is to be focused on the wonderful events associated with the restoration of the Aaronic priesthood. While the program to be carried forward during the sacrament meeting is outlined in detail, there are many items which enterprising bishoprics will plan in order to make this meeting both interesting and educational.

The Aaronic priesthood members seated in the choir seats and furnishing the music as a chorus, seated in a reserved section of the auditorium, participating as special ushers, administering the sacrament, acting as messengers for the bishopric, are a few of the many possible suggestions for making this meeting the attraction it should be.

This special meeting could be effectively

publicized by the Aaronic priesthood members when making the fast offering collection on the first Sunday in May.

Sacrament Meeting Program

The following program is suggested for the sacrament meeting of May 14, 1944, and is to be conducted in each ward throughout the church under the direction of the bishop and his counselors as the presidency of the Aaronic priesthood. Those asked to speak on the program should be encouraged to give their talks in their own language and in keeping with their own viewpoints as they may be directed by the Spirit of the Lord, rather than reading them.

1. Opening song Aaronic Priesthood Chorus
2. Invocation a Deacon or Teacher
3. Song preferably by Aaronic Priesthood members
4. Sacrament service.....
(To be conducted by Aaronic Priesthood members as far as possible)
5. The Restoration of the Aaronic Priesthood
Present a vivid and detailed description; have the congregation follow in repeating the words of John the Baptist as he conferred the priesthood of Aaron upon Joseph Smith and Oliver Cowdery—the general secretary or a quorum adviser 10 minutes
6. Priesthood's Blessings to Boyhood—Teacher, or Priest 6 minutes
7. Priesthood's Blessings to Girlhood—young woman of corresponding age 6 minutes
8. Musical number by Aaronic Priesthood members.....
9. Priesthood's Blessings to Motherhood—a mother 10 minutes
10. Priesthood's Blessings to Fatherhood—a father 10 minutes
11. Address member of bishopric
(This should be an appeal to old and young, male and female, to be grateful for the blessings of the priesthood and to be faithful in the discharge of its responsibilities.)
12. Closing song
13. Benediction a Deacon or Teacher

Bishop O. E. Pierce and counselors, Draper Second Ward, Mt. Jordan Stake, fete Aaronic priesthood members for Standard Quorum Award Achievement.



Special guests were Bishop Marvin O. Ashton of the presiding bishopric, Lee A. Palmer, field representative of the presiding bishopric, and State President Stanley A. Rasmussen, H. O. Berrett, chairman of stake Aaronic priesthood committee and former members of the bishopric.

Arrangements were under the direction of N. E. Garfield, Glendale Mouritsen, and Clayton Vawdry of the ward boy leadership committee.

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

Evidences and Reconciliations

(Concluded from page 305)

By divine revelation the tithes of the people are to be expended for the benefit of the church by a council consisting of the first presidency, the council of the twelve, and the presiding bishopric, or through their agents. (D. & C. section 120.) Tithing is disbursed with scrupulous care—it is sacred. At the general conference the president of the church makes a report of expenditures made from the tithing of the people.

—J. A. W.

Editorials

(Concluded from page 304)

Infrequently they have taken the time to sit quietly, the radio turned off, the telephone silenced, and think themselves into a kinship with the Eternal Father.

A poet of olden times said:

As then the tulip for her morning sup
Of heav'nly vintage from the soil looks
up,

Do you devoutly do the like, till
heaven
To earth invert you like an empty cup.

Too often, mothers, caught in the physical facts of routine living, neglect to capture for themselves the vision of a new earth, created through their kinship with the Creator. Lin Yutang wrote: "Of physical hunger we know a great deal; of spiritual hunger we know next to nothing."

This looking up to heaven will awaken in mothers a spiritual hunger which both consciously and unconsciously they will impart to those who are closest to them in bonds of affection, even though the actual physical separation may be measured by thousands of miles. A line in the letter, a fragment of a story, the mention of a sermon—all will carry to the far-distant son or daughter the knowledge that mother is anchored in her faith, and that assurance will have tonic effect on the absent one.

Mothers today need to develop a sane calmness that will help make their loved ones oases of serenity and security in a desert of fury. The only sure way of accomplishing this is to keep constantly attuned through prayer. Prayer becomes an antenna that assures their communication with the Director of the universe. Mothers, conscious of their own weaknesses, anxious for their

WARD TEACHERS

The teacher's duty is to watch over the church always, and be with and strengthen them;

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)

Ward Teachers' Message for June, 1944

"THOU SHALT LOVE THY NEIGHBOR AS THYSELF"

"THOU shalt love thy neighbor as thyself," was designated by the Savior as the second greatest commandment "in the law." Let us explore the conduct patterns suggested therein.

The words of Jesus leave nothing to conjecture. Human behavior amply demonstrates the fact that each living person seems interested in himself first of all. The pangs of hunger, winter's biting cold when the body is inadequately clothed or housed, the aching heart, the pinch of poverty, quite naturally seem more severe and acute in his own person than they could be in his neighbor under similar circumstances. Consequently, his attention is first given to his personal discomforts and blessings. Jesus recognized this human instinct and took advantage thereof in teaching man the full import of the second greatest commandment.

It should be noted that Jesus did not condemn this in man. He recognized it as a basic pattern in human conduct. But notice how adroitly he guarded against the development of selfishness, through the abuse of this human tendency, in bringing home to each of us the great lesson—"thy neighbor as thyself."

Feeding our less fortunate neighbors, clothing them, providing shelter, making possible their enjoyment of the necessary physical comforts of life, these are mandatory upon us by the decree of the second greatest commandment. But what of the spiritual experience and blessings needed by our neighbors if they are to be happy?

In the spiritual realm there are many more blessings to be bestowed through this "thy-neighbor-as-thyself" attitude. Can one, enjoying membership in the kingdom of God, be a Christian at heart and not at least earnestly offer the message of life and salvation to his neighbor? Can a Latter-day Saint be entirely happy in the thought that he and his family shall continue together forever and ever while neighbors and friends have the cloud of "until death do you part" hanging over their family ties? Knowing the penalties associated with saying "thou fool" (Matt. 5:22) in our judgment of others, why do we so frequently assume to thus treat our neighbors? Rejoicing over kind words spoken to us, why do we not make others happy by thus speaking to them?

Since the heaven to which we aspire is a place where God and glorified man live together, how can we hope to enjoy this honorable estate if any of our Father's children are denied physical or spiritual blessings because of our neglect?

Yes, Latter-day Saints, we are required to be just as thoughtful, helpful, and kind to our neighbors as human instinct dictates we be to ourselves. What a wonderful world this would be if we really loved our neighbors as we love ourselves! This is as it will be in heaven. Only those who recognize the implications of the second greatest commandment, and so live while in this life, will be prepared to be governed thereby in the life to come.

families, will find prayer an ever-present aid. Blessed are the mothers who live with prayer.

This mother's day, in a quiet mood and in a minor key, will become, if mothers are wise, a rededication on the

part of the family and herself to those principles which, revealed by a wise Father to his less knowing children, will bring happiness on earth, and eventual joy in the eternity on a renewed, celestialized earth. —M. C. J.

Genealogy

Cemetery Records

By Ellen Hill
Assistant Librarian, Genealogical
Society of Utah

"The importance of monuments and inscriptions in the illustration of local history cannot be too strongly maintained; but for these, how many persons and events worthy of remembrance would have remained unknown, and how many testimonials of affectionate regard and filial gratitude neglected?"—THOMAS J. PETTIGREW.

LOVE and respect for relatives and friends were early manifested by the erection of tombstones or monuments. As these, however, only in a general manner gave evidence of the estimation with which the dead were regarded, inscriptions followed to mark out and hand down to posterity the particulars relating to the high qualities of the deceased. The origin and the precise period when first introduced, and by what people are unknown. They can, however, be traced almost to the beginning of the human race. In Genesis 35:20, we learn of Rachel's burial place having been marked. "And Jacob set a pillar upon her grave." At an early period in their history the Egyptians, the Romans, and the Greeks erected mounds, pyramids, or monuments to mark their dead. The same can be said of other peoples.

Many burial places have been on the property of the family, or beside the trails and highways which have marked a new civilization. Shrubs, weeds, and undergrowth have grown up about the graves and often obscured them from view. As towns and cities grow up and spread their boundaries, old burial places and cemeteries are sometimes destroyed, especially if not properly marked. Our attention was called to this fact recently. The records of a certain cemetery were copied for us. When preparing them for typing, it was discovered that some errors and discrepancies were apparent. The person, under whose direction the copying was done, returned to the cemetery to re-check only to find it had been destroyed in the meantime.

The inscriptions, ancient or modern, form one of the invaluable sources for genealogical research. Fully cognizant of this fact, the Genealogical Society of Utah has sponsored and encouraged the copying of cemetery records for use in our library. One volume compiled and presented to our library contains the record of five generations in one family, each grave having been carefully marked with names and dates. When noting this, one remembers the words

of the poet, Gray, "Each in his narrow cell forever laid, the rude forefathers of the hamlet sleep." How invaluable to the researcher is such a record, tracing as it does his ancestry to his second great-grandparents. No doubt many such records could be found.

The copying of cemetery records for use in our library has been done chiefly by members of the genealogical committees in the wards and branches of the church. The greater part of the records in Utah have been copied, and a number in Idaho, Wyoming, and Canada where members of the church are found.

A most commendable work has been and is being conducted in the mission field under the direction of the genealogical supervisors. Local Saints and missionaries have spent long hours in this activity. One shipment of inscriptions recently received included 31,000 names, and another 40,954. The Eastern, Southern, Northern, and East Central States missions have been particularly active. The California, Northwestern States, and Texas missions have also contributed. Some members in the stakes and missions are working independently and have contributed generously of their time. These records are showing up rather conspicuously in our library; eleven bound volumes from various places and states having been placed during January of this year.

The records are copied first on printed forms, provided by the Genea-

logical Society, and when received here are filed alphabetically, typed, and bound in book form. We sometimes encounter difficulties when attempting to read the inscriptions. May we urge those engaged in this work to use care in the copying. In everything connected with record work let us strive for accuracy and completeness. Consult sexton's records whenever possible. They will include data not found on markers. Also his records are in most instances more nearly correct than tombstone inscriptions, as monuments are frequently erected years after the burial and by persons not always accurately informed as to the data.

An example of care and accuracy has been set by a group known as *The Tombstone Hounds*, members of the Genealogical Society of New Jersey. This society was organized for the purpose of gathering, compiling, and preserving records. For more than twenty years they have been copying cemetery records. Their goal is to copy and put in order in their library the record of all the dead in New Jersey. The majority of the group is made up of lawyers, business men and women, retired bankers, and others who have taken up genealogy as a hobby. They go to work with pencils, paper, trowels to uncover markers which have fallen over, pumice to bring out the lettering on stones destroyed by weather, and mirrors to reflect sunlight on shaded inscriptions. Where broken stones are found, they take sufficient time carefully to fit the bits together to preserve the smallest item of information.

No people have a greater reason for collecting and preserving records than have Latter-day Saints, and none should be more careful. If there is a cemetery in your locality where records have not been copied, we invite you to help preserve them. To some this may seem needless as they are under the impression that the sexton or superintendent has a record, and that covers the requirements. Frequently we find that no record was made of burials, or if made has been destroyed. A copy in our library is more generally helpful than in any other place. We serve people from many states and localities.

Before copying a record, may we suggest you consult your ward or mission supervisor of genealogical work to ascertain if the inscriptions have been copied? It will prevent duplication. If they cannot give you the information we can. In all such activities we request you to work through your local supervisors so they will have a record of work accomplished, and for future reference. Forms and instructions will be supplied by us upon request.

To all who have assisted, and to those who are active at present, we express our appreciation. We wish we could acknowledge the help of each one personally but that would be a tremendous task as hundreds have participated. The person who helps preserve a record is himself worthy of remembrance.

A MESSAGE FOR MOTHER

By Sylvia Probst Young

PLEASE take a message to her when you go.
You won't mistake her: she is small and sweet,
And full of friendliness, and very neat;
And I have thought that she would like to know
About the spring this year—she loved it so.
Say that we try to keep her flowers growing.
The potted plants upon the window sills,
The rose beside the house, the daffodils,
(Although I might have guessed you would be knowing
I'm not as good at keeping flowers growing.)

And tell her that we are remembering
The hours shared with her, the books she read,
The dresses that she sewed, her homemade bread,
Such homey things as memories will bring,
Yes, tell her that we are remembering.

I know that she is happy; we are glad;
Although her face is gone, we feel her near
In things she loved and said that we hold dear.

A finer mother no one ever had,
Please take our love to her and to our dad.

Music

The Bishop and His Musicians

By Tracy Y. Cannon
Chairman of the General Music
Committee

The references in the following article to the relationship of bishop and ward choir director and organist apply also to similar situations existing between auxiliary presiding officers and their musicians. Auxiliary musicians can, therefore, adapt the suggestions to their individual situations.

THE ward choir director and organist are two of the bishop's closest and most useful allies in maintaining the ward morale.

We must remember that there are not enough hours in the day and night for the bishop to give to each organization the attention it deserves. He must, therefore, delegate part of his authority to others. He has given to you the very important assignment of contributing in a considerable degree to the spiritual and aesthetic development of his entire ward membership. Since he has delegated to you this authority, it is vital to your success as ward musicians to cultivate his good will and take to him plans for the improvement of the ward music so that there may be complete understanding and cooperation between him and you.

In preparation for these meetings with the bishop you should first study his attitude toward music, his appreciation and understanding of the value of music to his ward. You should also evaluate yourself fairly and learn how to cultivate and present convincingly to others your plans and strong points. You should size up the physical and personnel resources in your ward and then take with you a definite plan and recommendations.

You undoubtedly wish to gain the bishop's confidence, cooperation, and esteem. Then, why not evaluate yourself fairly, honestly, and impersonally?

You may be an experienced conductor and learned musician but you may be lacking in true humility, or think you are above cooperating. Perhaps your personality could be improved. Can you look in the mirror and see yourself as you really are? Or, on the other hand, are you one who feels woefully lacking in musical knowledge and experience? If you are one of these, you should not condemn yourself too severely. Your good personality may counterbalance your lack of musicianship. Whether you are schooled in music or not it might be worth while to ask yourself a few questions like the following:

Can I successfully meet and overcome in differences of presiding officers, choir members, and audience?

Do I become easily discouraged?

Do I feel my bishop isn't interested in my work as chorister or organist?

Am I touchy and easily offended?

On the positive side, ask yourself:

How can I rid myself of my weak points?

What are my strong characteristics?

How may I best use my strength to overshadow my weakness?

These last three questions are the best ones to study for it is better to dwell on our strength than to weep over our weakness.

Before you can carry a workable plan to your bishop you must study the resources of your ward. Do you have a good organ? Are your choir seats well arranged? Do you need new music? Do you have sufficient singers in your ward to justify a large choir, or would it be better to have a small one? Your recommendations to the bishop will grow out of the answers to such questions as these.

Prepare a complete, practical plan of your desired musical program for the ward. Be sure it is workable and answers a real need. Know what you want and present it forcefully and convincingly.

You will probably want to discuss such questions as the following with your bishop:

1. The physical conditions of the ward chapel as they affect the efficiency of the music program, such as the organ situation, the choir loft, the heating and ventilating of the building, music for the choir and organ, etc.

2. Choir practice periods that will be uninterrupted.

3. The chorister's prerogative. He is to have the entire say of things musical pertaining to the choir; the rehearsal time belongs exclusively to him and any business transacted during the rehearsal period should be done only with his consent. He, of course, should be reasonable and open to suggestions.

4. Choir organizations, functions of officers, choice of singers.

5. Music for the organist. Should not the ward purchase the organ music?

6. The organ to be used in sacrament meetings and Sunday School—the piano has no place there.

7. Congregational singing, its value and place in the sacrament meeting.

8. Problems peculiar to your ward, etc.

The bishop should not be burdened with problems that can be solved without his help. But he should be acquainted with all phases of your work so that he can actively cooperate with you. He can have his hearty support if you will but work to obtain his interest and his pride in you and your musical accomplishments. Occasional, well-planned meetings with him is one of the best means of building a solid foundation for the success of your ward musical endeavors.

Afton North Ward Choir

WHEN the Afton North Ward chapel was dedicated in September 1943, the splendid choir shown in the accompanying photograph sang joyful anthems of praise and thanksgiving.

Harvey Allred is director; Bernice Gardner, organist; E. Francis Winters is choir president; and Franklin R. Gardner, bishop.

Afton North Ward is in Star Valley State. We wish for this choir a long, happy and serviceful career.—Alexander Schreiner.

AFTON NORTH WARD CHOIR



GENERAL CONFERENCE, THURSDAY MORNING

HEBER J. GRANT

(Continued from page 269)

post office and mailed it. He fought all night with himself, and got up before daylight and went to the post office and got the letter out and threw it in the trunk also. Finally, he wrote again and said, "This letter will surely be mailed." He did mail it, and again he got up before daylight and started for the post office to get it out, but came to a large post or pole and threw his arm around it, and said, "I am going to stand here and hold on until the mail goes out," which he did.

When I got his letter, instead of my writing and telling him he was to be baptized I wrote him and said, "Fred, maybe now that you know there is a God and a devil, you think I will ask you to be baptized, but as long as you live I do not want you to be baptized until you yourself have faith in the truth of the gospel."

I bought a Book of Mormon and took it to my office, and I prayed to the Lord that it might open to the best passage in the entire book for my brother. It opened to the 36th chapter of Alma, wherein Alma tells of his going about with the sons of Mosiah, fighting against the church, and that he had suffered the torments of the damned, but after praying to the Lord and becoming converted to the truth he had exquisite joy, and from that day he had labored unceasingly to bring souls to a knowledge of God.

I turned that page down, and I turned down a page, at chapter 29 wherein Alma says: "O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!" I felt that those two comments were the best in the whole book for my brother, and I thanked the Lord that the book had opened to the 36th chapter of Alma, and for prompting me also to think of the 29th chapter. When, after this, I saw Fred for the first time in this building, and realized that he was seeking God for light and knowledge regarding the divinity of this work, I bowed my head and I prayed that if I were requested to address the audience, the Lord would inspire me by the revelation of his Spirit, to speak in such manner that my brother would have to acknowledge to me that I had spoken beyond my natural ability, that I had been inspired of the Lord.

I realized that if he made that confession, then I should be able to point out to him that God had given him a testimony of the divinity of this work.

President Angus M. Cannon, who was presiding at the meeting, came to me and said: "Brother Milton Bennion is here and has been invited to speak, but he can come some other day."

I said: "I never speak long. Let Brother Bennion take all the time he needs and I will take what time is left."

Brother Bennion told of his visit

around the world; among other things, of visiting the Holy Land and the sepulchre of Jesus.

While he was speaking, I took out of my pocket a Ready Reference that I always carried, and marked some passages that tell of the vicarious work for the dead, of the announcement that Jesus went and preached to the spirits in prison, and proclaimed the gospel of Jesus Christ to them. . . . I intended to preach upon the fact that the Savior of the world had not only brought the gospel to every soul upon the earth, but also that it reached back to all those who had died without a knowledge of it, and that they would have the privilege of hearing it. In choosing this subject, I thought, "What will appeal most to my brother?" Our father had died when Fred was six weeks old, and realizing that work was being done where his father now is, it seemed to me that this was the best subject I could discuss.

WHEN it came time for me to speak, I remember standing here at this pulpit, feeling that this was perhaps the greatest of all the great themes that we as Latter-day Saints had to proclaim to the world. I laid the book down, opened at that page. I said: "I cannot tell you just why, but never before in all my life have I desired so much the inspiration of the Lord as I desire it today." I asked the people for their faith and prayers. I prayed for the inspiration of the Lord, and I never thought of the book from that minute until I sat down thirty minutes later. I closed my remarks at twelve minutes after three o'clock, expecting that President George Q. Cannon, who was also present, would follow me. Brother Angus Cannon came to the upper stand, and said, "Brother George, there are forty-eight minutes left for you; will you occupy the rest of the time?"

Brother George Cannon declined, and indicating that he thought it would be a good time to close the meeting, But Brother Angus refused to take "No" for an answer, and said: "I am not going to waste three-quarters of an hour. If you don't speak, I shall call on somebody else to occupy the balance of the time."

Brother Cannon said, finally: "All right, I will say something." And he arose and said in substance:

"There are times when the Lord Almighty inspires some speaker by the revelations of his Spirit, and he is so abundantly blessed by the inspiration of the living God that it is a mistake for anybody else to speak following him, and one of those occasions has been today in the address of Brother Grant, and I therefore ask President Angus Cannon to call on someone to offer the benediction, after the choir has sung, and dismiss the meeting." Of course Brother Angus could do nothing else.

When I sat down after my talk, I remembered that my book was still lying open on the pulpit. President George

Q. Cannon was sitting just behind me in the President's seat, and I heard him say to himself: "Thank God for the power of that testimony!" When I heard this I remembered that I had forgotten the sermon I had intended to deliver, and the tears gushed from my eyes like rain, and I rested my elbows on my knees and put my hands over my face, so that the people by me could not see that I was weeping like a child. I knew when I heard those words of George Q. Cannon that God had heard and answered my prayer. I knew that my brother's heart was touched.

I devoted my thirty minutes almost entirely to a testimony of my knowledge that God lives, that Jesus is the Christ, and to the wonderful and marvelous labors of the Prophet Joseph Smith, bearing witness to the knowledge God had given me that Joseph Smith was in very deed a prophet of the true and living God. I will not take time here to repeat that whole sermon, but some paragraphs from it I should like to recall now. I said:

"It affords deep interest, no doubt, to all the Latter-day Saints who are here, as well as to those who are not members of the church, . . . to listen to a recital that has any bearing upon the life and labors of our Lord and Savior Jesus Christ. It is a remarkable fact that we can never read of the labors which he performed, or listen to others speaking of the great work which he accomplished, without taking pleasure in it, while on the other hand, there is nothing so interesting in the life and history of any other individual but what by hearing or reading it time and time again we become tired of it. I can bear testimony, from my own experience, that the oftener I read of the life and labors of our Lord and Savior Jesus Christ the greater are the joy, the peace, the happiness, the satisfaction that fill my soul in contemplating what he did.

"It is also a source of unbounded joy to me and fills my heart beyond my power of expression to contemplate the fact that God our Heavenly Father and our Lord Jesus Christ have visited the earth and again revealed the gospel to man; and it fills me with thanksgiving and gratitude, far beyond my power to tell, that he has blessed me with a knowledge of the divinity of the work in which we are engaged. The Lord in this regard has been no respecter of persons. The humble, the poor, the unlearned (so far as the education of this world is concerned) have been as abundantly blessed of God with this testimony as those that have had more abundantly of the things of this world. We find people that have been gathered from all the nations of the earth, in fulfillment of the prophecies that were uttered thousands of years ago, that the Saints should be brought to the tops of the mountains and that the Lord would establish his work here; and this people

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HEBER J. GRANT

(Continued from page 317)

are blessed with a testimony of the divinity of the work in which they are engaged. . . . No power upon the face of the earth, not the wisdom of all the wise men combined, could ever have united the hearts and the souls of the Latter-day Saints as God has united them. . . .

"While I was visiting in St. George and talking with the president of the St. George Stake of Zion, I was forcibly reminded of the faith that burns in the hearts of the Latter-day Saints. He was speaking of his early experience, and he told me that one day President Young said to him, 'Brother McArthur, within ten days I wish you to prepare to go on a mission to Europe, and I expect you to be absent for four and perhaps seven years.' The very day that he was told to get ready he had a child born, and when he returned home the child was over four years of age.

"In going upon his mission he did not have the means . . . , but he sold some property that was worth three or four times as much as he was able to get for it; in fact, some few months after, it changed hands for about four times more than what he sold it for. He made this sacrifice, and without one dollar of reward he went to the nations of the earth and spent four years of his life proclaiming the gospel, declaring that the angel that was seen flying through the midst of heaven having the everlasting gospel to preach to them that dwelt on the earth had come, and that Joseph Smith was a prophet of God who testified of this.

"Brother McArthur told me of many incidents of his mission that were truly remarkable. Among other things, he said the Prophet Joseph Smith visited him while he was on this mission. And I say to you today that . . . thousands, yes, tens of thousands of men and women will stand up and testify, as Brother McArthur did to me, that God our Heavenly Father has blessed them, that he has given them manifestations of his approval of their labors which have been inspired by the Holy Ghost; and they will, in all solemnity and without any excitement, testify to you that they do know for themselves that they are engaged in the work of God. . . .

"More than once I have heard President Wilford Woodruff say, in private and public, that he has listened to the Prophet Joseph Smith stating to them the fact that the Latter-day Saints would yet come to the valleys of the Rocky Mountains and become a great and a prosperous people. We stand today as a living evidence to the world of the divinity of the mission of the Prophet Joseph Smith. Why? Because our very presence in these mountains is a fulfillment of the predictions of that inspired man. . . . I stand before you today a mere boy, and yet Joseph Smith was martyred when he was a year younger than I am. . . . When we contemplate what he did . . . it is indeed a marvel and a wonder. In speaking of this I am

reminded of . . . the book, *Figures of the Past*, written by Josiah Quincy, who was a statesman and a philanthropist. In it was the following statement:

"It is by no means improbable that some future textbook for the use of generations yet unborn will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet.

" . . . The Latter-day Saints have seen scores of the prophecies that he uttered fulfilled to the very letter. Everybody that came into his presence was impressed with the influence and spirit which he manifested. Many are the men whom I have met that have ridiculed the late Prophet Brigham Young, and I have persuaded such men to go with me to meet him, and they have invariably come away from meeting him inspired with a reverence for the man, because the Spirit of God surrounded him day by day. I tell you that it is by the inspiration of God, and not by the power of man, that Joseph Smith, that Brigham Young, that John Taylor, that Wilford Woodruff have been able to unite the hearts of the Latter-day Saints and to establish and build up the church of Jesus Christ. Without the light and the guidance of the Spirit of God the work of God on the earth could not succeed; it would crumble and go to pieces. . . .

"I want to say to the Latter-day Saints that it behooves us, having received a testimony of the divinity of the work in which we are engaged, so to order our lives from day to day that glory shall be brought to the work of God by the good deeds, that we perform, so letting our light shine that men, seeing our good deeds, shall glorify God. No people upon the face of the earth have been blessed as have the Latter-day Saints; no people have ever had the many manifestations of the kindness and mercy and long-suffering of God that have been bestowed upon us, and I say we, above all men and women upon the earth should live God-like and upright lives. That God may help us to do so, is my prayer and my desire. . . ."

THIS, in brief, in spirit and in substance, is what I preached to my brother under the inspiration of the spirit of the Lord, in this tabernacle, on January 26, 1896. I was then thirty-nine years of age.

The next morning, my brother came into my office and said, "Heber, I was at a meeting yesterday and heard you preach."

I said, "The first time you ever heard your brother preach, I guess?"

"Oh, no," he said. "I have heard you many times. I generally come in late and go into the gallery. I often go out before the meeting is over. But you never spoke as you did yesterday. You

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spoke beyond your natural ability. You were inspired of the Lord." These were the identical words I had uttered the day before, in my prayer to the Lord!

I said to him, "Are you still praying for a testimony of the gospel?"

He said, "Yes, and I am going nearly wild."

I asked, "What did I preach about yesterday?"

He replied, "You know what you preached about."

I said, "Well, you tell me."

"You preached upon the divine mission of the Prophet Joseph Smith."

I answered, "And I was inspired beyond my natural ability; and I never spoke before at any time you have heard me, as I spoke yesterday. Do you expect the Lord to get a club and knock you down? What more testimony do you want of the gospel of Jesus Christ than that a man speaks beyond his natural ability and under the inspiration of God, when he testifies of the divine mission of the Prophet Joseph Smith?"

The next Sabbath he applied to me for baptism.

ENDURING TO THE END

GOD our Heavenly Father has promised that those who are faithful to the end shall be saved in his kingdom. It fills my heart with unspeakable joy when I see the aged veterans stand up and bear their testimonies to the truth of the gospel. . . . I rejoice also when I see the youth of Israel in the line of duty, the sons and grandsons of those who have labored energetically for the advancement of this kingdom. It fills my heart with gratitude and thanksgiving that the testimony of the Holy Ghost does abide in the sons and daughters of those who have been faithful to the cause of God.

But there is nothing that is more sorrowful, nothing that brings greater regret to my heart, than to see the sons and daughters of those who have been faithful turn away from the gospel of Christ, but I believe that if we as Latter-day Saints will arise in the might and majesty of our calling, arise in the testimony of Jesus Christ that burns in our hearts, and do our duty and keep the commandments of God our Heavenly Father as we should keep them, and set examples before our children that are worthy of imitation, few of them will turn away from the path of right.

Go where you will among the elders of Israel, travel from one end of the church to the other, and you will find a testimony burning in the hearts of the Latter-day Saints that this is the work of Almighty God and that his Son Jesus Christ has established it. You find this testimony, you hear it borne, but do we always live the lives of Latter-day Saints? Do we live as we should live, considering the great testimony that has

been given unto us? Do we keep his commandments as we ought to do? We carry upon our shoulders the reputation, so to speak, of the church, every one of us.

When I look around and realize how many of those who have been wonderfully blessed of the Lord have fallen by the wayside, it fills me with humility. It fills me with the spirit of meekness and with an earnest desire that I may ever seek to know the mind and the will of God and to keep his commandments rather than to follow out my own desires.

THE REPENTANT SINNER

THERE is nothing in the world that is more splendid than to have in our hearts a desire to forgive the sinner if he only repents. But I want to say, do not forgive the sinner if he does not repent. "By this ye shall know that a man has repented, that he confesses his sin and forsakes it, and is guilty no more." It is up to the Lord, however, and unless they confess their sins we are not obliged to forgive, but when they really and truly repent, it is one of the obligations that rest upon us to forgive those who have sinned.

The devil is ready to blind our eyes with the things of this world, and he would gladly rob us of eternal life, the greatest of all gifts. But it is not given to the devil, and no power will ever be given to him to overthrow any Latter-day Saint that is keeping the commandments of God. There is no power given to the adversary of men's souls to destroy us if we are doing our duty. If we are not absolutely honest with God, then we let the bars down, then we have destroyed part of the fortifications by which we are protected, and the devil may come in. But no man has ever lost the testimony of the gospel, no man has ever turned to the right or to the left, who had the knowledge of the truth, who was attending to his duties, who was keeping the Word of Wisdom, who was paying his tithing, who was responding to the calls and duties of his office and calling in the church.

There are some who are forever asking to know what the Lord wants of them, and who seem to be hesitating on that account. I am thoroughly convinced that all the Lord wants of you and me or of any other man or woman in the church is for us to perform our full duty and keep the commandments of God.

PRAY ALWAYS

ONE of the requirements made of the Latter-day Saints is that they shall be faithful in attending to their prayers, both their secret and family prayers. The object that our Heavenly Father has in requiring this is that we may be in communication with him, and that we may have a channel open between us and the heavens whereby we can bring down upon ourselves blessings from

above. No individual who is humble and prayerful before God and supplicates him every day for the light and inspiration of his Holy Spirit will ever become lifted up in the pride of his heart, or feel that the intelligence and the wisdom that he possesses are all-sufficient for him.

Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work. (D. & C. 10:5.)

Pray always, that ye may not faint, until I come. (D. & C. 88:126.)

OUR YOUNG MEN IN SERVICE

BETWEEN forty-five and fifty thousand of the young men of this church are now wearing the uniforms of their respective countries. Some of them are here today, and thousands of them are scattered on far fronts in many lands. I hope and pray that every boy will feel in his heart: "I want to know what is right and clean and pure and holy, and I want God to help me." I want every Latter-day Saint soldier to get down on his knees and pray God to help him to lead a clean life, and to preach the gospel wherever he is by the way he lives. There are no sins charged to our account because we are tempted, provided we shall resist the temptation. But we have no right to go near temptation, or in fact to do or say anything that we cannot honestly ask the blessing of the Lord upon; neither to visit any place where we would be ashamed to take our sister or sweetheart. The good Spirit will not go with us onto the devil's ground, and if we are standing alone upon ground belonging to the adversary of men's souls, he may have the power to trip us and destroy us. We can't handle dirty things and keep clean hands. Virtue is more valuable than life.

I pray the Lord to bless you, our young men in the armed forces of the world, that our Heavenly Father will be with you to sustain you and to increase your faith day by day; that you may be preserved in your trials, your hardships, your suffering, with strength to face the eventualities of each day and with the assurance that the Lord, your God, will bring in his own way and time everlasting compensations to you for your sacrifices, as you walk in his ways and live lives that conform with the priesthood you bear.

I pray for the wives, the children, the mothers and fathers of these men who are serving their countries the world over, that they may be sustained in their waiting, that their anxious fears may be quieted, that comfort and assurance may come into their lives.

I pray for peace; for wisdom, reverence and humility on the part of the leaders of nations; for repentance, and a turning of the ways of righteousness on the part of all men.

I pray for the Latter-day Saints in all nations, at home and abroad, and on the islands of the sea; I pray that they may have the strength and the faith to live righteously, and I extend to them

anew the hand of fellowship.

I pray for righteous men everywhere. To all of God's children who are worthy to be called such, I send my blessings, for we are all the children of our Father in heaven, and heirs to his blessings, according to our faithfulness and obedience.

I pray for the sorrowing, for the bereaved, for the oppressed that they shall be comforted.

What the world needs today more than anything else is an implicit faith in God, our Father, and in Jesus Christ, his Son, as the redeemer of the world. The message of the Church of Jesus Christ of Latter-day Saints to the world is that God lives, that Jesus Christ is his Son, and that they appeared to the boy, Joseph Smith, and promised him that he should be an instrument in the hands of the Lord in restoring the gospel of Jesus Christ in this dispensation. I leave this testimony as a witness to all the world, and I do it in the name of him whose work this is, even the Lord Jesus Christ. Amen.

GEORGE ALBERT SMITH

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listen, at least many of them, to his wise counsel; and if they had observed to keep that commandment, to honor the Sabbath day and keep it holy all through the ages, there would be an entirely different condition in the world today.

There was no happiness worthy of that name which resulted from violating the Sabbath day, in the time of Moses, and I want to say to you there is no happiness for us now, when we violate the Sabbath day.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

"Honor thy father and thy mother—" you men here, most of you, are fathers, and you know what it means to have a child respect you and honor you in your place as head of the household. Our Heavenly Father is just as pleased with us when we honor him.

"Thou shalt not kill." Think of the distress that is in the world today as a result of the violation of that advice of our Heavenly Father. Millions of people are being involved, and many millions more are made to suffer as the result of the destruction of human life in violation of the commandment, "Thou shalt not kill."

"Thou shalt not commit adultery." One of the greatest distresses in all the world today is the disease that afflicts the human family as a result of immorality. There isn't anything that will destroy a man's self-respect like abusing himself and defiling his body by becoming immoral. Our Heavenly Father did not place us in a position where we could not help ourselves. He gave us our agency in all these things, and for the observing of his counsel, he gave to

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us a promise, and that promise was happiness.

"Thou shalt not steal." Just think of the theft, the dishonesty, that is in the world today—taking that which belongs to a neighbor without his permission. We understand that in the United States alone there are organized bands of marauders and thieves that number hundreds of thousands, feeling that they can do just as they please. The remarkable thing is that the man who steals never receives any happiness as a result of his theft. He loses his own self-respect, he loses the respect of his neighbors, and brings upon himself the displeasure of our Heavenly Father, who makes it possible for all of us to live without stealing, if we will.

Thou shalt not bear false witness against thy neighbor.

Think of the sorrow and distress in the world, as a result of men and women gossiping about their neighbors, testifying to things, or referring to things that are not true, and implying that they are true. But they never get any happiness out of it. You never saw a gossip in your life that was happy. He is just as unhappy and miserable as the devil all the time—and of course he is in Satan's company when he is gossiping about his neighbors.

This is one of the transgressions that the Lord points out particularly, and we ought to be very careful. If we state anything, it should be the truth. We should never testify to anything that is untrue. And if we are truthful always, our Heavenly Father has assured us happiness.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Some people are never satisfied with what they themselves possess, but they want something that somebody else possesses, and if they cannot obtain it in any other way, they will obtain it by foul means. But it does not result in happiness.

I want to say in passing, my brethren, if we want to be happy, and I think we all want to be happy, we must conform our lives to the wise counsels of our Heavenly Father, who gave these Ten Commandments to ancient Israel, and they are binding upon modern-day Israel, just the same.

THEN he gave us another commandment that has a great influence upon the happiness of our lives. I should like to refer just briefly to this.

The world is not responsible to the Lord for what I am about to read you, but we are, because he gave it to us in addition to all the other commandments that have been given in the Old and

New Testaments—"Thou shalt love thy neighbor as thyself," and all other inspired advice intended to make men happy—in addition to which he gave us in our day another law that is referred to as the Word of Wisdom. It seems a simple law, but I have never known anybody that was happy as a result of violating it.

The Lord says that we should not use hot or strong drinks. He tells us that tobacco is not good for us. He advises us against the using of these things, and tells us that we should use grain for food and even tells us the kind of grain that is best for us. He tells us that there are some things that are better than others. He tells us to use meat only sparingly, and he gives us the privilege of having all wholesome herbs and fruits as part of our diet and promises us, with the use of these things, happiness.

He warns us against the use of strong drinks and tobacco. Last year, this state that we live in, violated that commandment of God to the extent of over \$22,000,000. Yet, we, many of us, belong to the Church of Jesus Christ of Latter-day Saints.

I want to say that not one penny of that \$22,000,000 that was used for these things that our Heavenly Father has said are not good for us, has produced any happiness. On the contrary it has produced misery, and sorrow, and the unfortunate part of it is that it not only applies to us in mortality, but also it will mean sorrow in many cases throughout the ages of eternity.

So, my brethren, how blessed we are if we are living under the influences that God intended we should live under. If we keep his commandments we are making progress, and development is sure to follow. But if we fail to take his advice, if we refuse to accept his counsel, then we will be in the same condition as the rest of the world who are soon, I may say, to be "ripe for destruction," unless they repent; and unless we repent of the wrongs that we do, some of us will be very remorseful when we analyze the situation and examine ourselves to find we are justifying ourselves because we are like the world.

NOW, when the Savior was upon the earth in the meridian of time, he taught his disciples what they should do, exhorted them to works of righteousness, and marked the pathway that would lead them into his presence in the celestial kingdom—not only did he advise his children in the Old World, but he came over into this western hemisphere and taught the people the same things here. Why? Because he wanted them to be happy; he wanted them to utilize their time upon the earth to their advantage and not waste it. He came down from heaven, and they saw him coming out of heaven. He gave them counsel and advice that is contained in the Book of Mormon, some of which is also contained in the Old and New Testaments.

He revealed the Word of Wisdom in our day with the promise of health and happiness and long life if we would observe it. Now, brethren, we cannot blame our Heavenly Father if we are not happy. We have nobody to blame but ourselves.

I can say to you that if we have the spirit of the Lord burning in our souls we cannot be unhappy. We read in Job that there is a spirit in man, and the inspiration of the Almighty giveth him understanding. If we keep the commandments of God, we are entitled to that inspiration, and if we live as the sons of God ought to live, we will have that inspiration, and nobody can prevent it, and the result will be our own physical and mental and moral development in mortality, and continued development throughout the ages of eternity.

So I am asking today that we examine ourselves. Let us set our own homes in order. Are we observing the teachings of our Heavenly Father, or are we setting our own judgment up, and saying, "We'll do as we please"? The world may do that without so much criticism, it seems to me; but I cannot understand how we, who have received so many blessings, can do that. I cannot see how we can be satisfied with ourselves if, when we make a mistake, we do not correct it just as soon as possible. I am sure that most of us will make mistakes, but we do not need to go on making mistakes. I remember my own father saying to me when I was a child: "My son, you will go out into the world, and every once in a while you will stub your toe and fall down; but for goodness' sake, do not stub your toe twice in the same place."

I have thought of that a good many times. When I have made a mistake and found I have made it, I have tried to avoid it in the future. Insofar as I have done that, I have had happiness. I may say to you all the unhappiness I have known in the world has been the result of a failure to measure up in taking advice from our Heavenly Father and living it—all of it. It may not have been my own transgression; it may have been the transgressions of some others that I love, but unhappiness has always followed violating the advice of our Heavenly Father.

YOU brethren hold the priesthood. That is why you are here. You are here because you have received a special gift from our Heavenly Father. You are here because the hands of the servants of God have been laid upon your heads and you have been given a divine calling and an opportunity, and in addition to that you have been given all the advice that anybody has had in all the world to make us happy. Our Heavenly Father loves us, and he loves our lives when they conform to his teachings.

Today in the midst of the confusion that exists in the world, let us not follow the adversary who would lead us into by-paths. Rather let us plant our feet upon the highway that leads to happiness and the celestial kingdom, not just occasionally, but every day, and every hour, because if we will stay on the Lord's side of the line, if we will remain under the influence of our Heavenly Father, the adversary cannot even tempt us. But if we go into the devil's territory where drinking, smoking, carousing, immorality, lying and stealing predominate, we will be unhappy and that unhappiness will increase as the years go by, unless we repent of our sins and turn to the Lord.

I have traveled in the world approximately a million miles, in my ministry. I have been in many lands and climes, and I have met many people. I have never known anybody who had real happiness in his life except on the score that he was keeping the commandments of God as far as he was able.

Now, we want to be happy. We want our homes to be happy. If we do, let them be the abiding place of prayer, thanksgiving, and gratitude. Ask a blessing upon the food when we partake of it. Fathers, be kind to wives and children, and children be kind to mother and father. "Love one another." Honor thy father and thy mother."

I feel very grateful that the Lord has made me capable of understanding some of these things. I am grateful that the inspiration of the Almighty has taken possession of me sufficiently that I have understanding in regard to these things, and he has given you the same opportunity, and you have enjoyed it.

Today in this conference and the meetings that follow, we are here to wait upon the Lord. All the advice recorded in the scriptures we have access to; and then he calls us together, and advises us, under the influence of his spirit, to do the thing that is right. When we do what he wants us to do, we will never injure any living soul. We will always be helpful to them, and we will enrich their lives as well as our own.

I know that God lives; I know that Jesus is the Christ; I know that Joseph Smith is a prophet of the living God, and I am thankful to have lived in a day of the world when these things were made known unto the children of men. I am thankful to my forebears that they accepted the gospel and made it possible for me to partake of its blessings if I will.

That the Lord may add his blessing, that we may continue faithful, that we may love one another, remembering those who have been our associates before, who have been faithful and have passed on I humbly pray. As I stand here I think of the men who have

preached the gospel of Jesus Christ from this pulpit, who have long since passed to their reward, and realize that in the not far distant future every one of us who are here will face our record, whatever it may be. With that feeling and that assurance, let us set our own homes in order and our lives, and be rich in the companionship of the spirit of God, for the only pathway of happiness is the pathway of righteousness that will eventually terminate in the celestial kingdom, in the presence of our Heavenly Father, with the good men and women who have lived upon the earth from the beginning. I bear you that witness, in the name of Jesus Christ our Lord. Amen.

GEORGE F. RICHARDS

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all things, whatsoever shall be entrusted to his care. (D. & C. 12:8.)

We are rich in a knowledge of the things of the kingdom of God. All about us are men and women who are in abject poverty, pertaining to a knowledge of the gospel.

We do not want to be in the same class with the rich man who, through neglect of his poor neighbor, Lazarus, found himself in hell and torment.

As members of the church we are under obligation to respond to every call that may be made upon us by those who are in authority. The Lord has said, "Whether by mine own voice or by the voice of my servants, it is the same." (D. & C. 1:38.) And when we accept a call, we should regard that acceptance as a solemn covenant on our part to magnify that calling.

Should we not be called to any particular office, we will have ample opportunity to labor and do good, and assist in saving souls, the most important work in which a person can be engaged.

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (D. & C. 58:26-29.)

THERE is no shelving of a good man in this church. With the responsibility of individual missionary work, and of genealogical and temple work starting one in the face, he need have no other calling to occupy his time and his efforts to do good, to please the Lord, and to work out his own salvation.

This suggests service to others and labor for self. But there is no excellence of service without labor.

The man that wants a garden fair,
One small or very big,
With flowers growing here and there,
Must bend his back and dig.
The things are very few in life,
That wishes can attain.
Whatever we want of any worth
We've got to work to gain.
It matters not what goal we seek,
Its secret here reposes,
We've got to work from week to week,
To get results or roses.

The knowledge I have of the gospel, and the testimony I have of its truth and saving power, make my appreciation and love for it beyond my power to express. I do know that the work in which we, as Latter-day Saints, are engaged is the work of the Lord, the plan of the Gods for the existence of the earth, and of man upon the earth, for their glory and for man's exaltation, through obedience unto the laws and ordinances of the gospel, and through the atonement of our Lord and Savior Jesus Christ. His is the only name under heaven by which man may be saved in the kingdom of God. And no man can be saved in the kingdom of God except he believe on the name of Jesus Christ and in the efficacy of his atoning blood.

In a most solemn manner, I bear to you my testimony that God the eternal Father and his Son Jesus Christ did reveal themselves to Joseph Smith, whom God raised up to be the mighty prophet of the last days. That the Prophet Joseph, as an instrument in the hands of God, accomplished the work of establishing the church and kingdom of God on earth, and of restoring the gospel in its fullness, and following in the footsteps of the Savior, sealed his testimony with his blood.

That Brigham Young was his legal and lawful successor, as president of the Church of Jesus Christ of Latter-day Saints. And that those who succeeded to the presidency, down to and including the present president—Heber J. Grant—have been men of God led and directed by him in their ministerial labors, so that the work has progressed and prospered, and it will continue so to do until the Savior shall come, and the kingdoms of this world shall become the kingdoms of our Lord, and he shall dwell personally upon the earth, and rule as king of kings and Lord of Lords forever.

This testimony is true and faithful and I bear it to you and to all the world in the name of Jesus Christ. Amen.

LEVI EDGAR YOUNG

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to cultivate the mind, for "a great soul is strong to live as well as strong to think." The Prophet founded schools and the University of Nauvoo.

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LEVI EDGAR YOUNG

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Then there is the Pearl of Great Price in which you find the beautiful Articles of Faith. Why this book is so neglected, I do not know. It is a perfect reservoir of truth, and in it as in all the others I have mentioned, we can read about God directly, and become deeply moved by his holy words. There is an Arabian proverb which says: "A fig tree, looking upon a fig tree, becometh fruitful." When we recite the Articles of Faith let us speak from the depths of our souls, particularly when we repeat the words: "We believe in God, the Eternal Father; and in His Son, Jesus Christ; and in the Holy Ghost." We go to our holy books for life, for more life and keener life, for life as it crystallizes into higher and deeper significance. They create within us a sense of absolute truth, beauty, and goodness. They impart to us the spirit of learning and wisdom and truth. They tell us which way we must go to find our God who leads us by our faith to the unity of the perfect life. May God bless us all and help us daily to understand his great truths. I ask in the name of Jesus Christ. Amen.

LEGRAND RICHARDS

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to meet, which will be a great help to the missionaries in their work. Sometimes I feel that the development of the radio is primarily to make possible the preaching of the gospel to every nation, kindred, tongue, and people before the end shall come, as the prophets have declared. I believe the Savior must have visualized this when he declared the message should be proclaimed from the housetops. This is our responsibility, and the church must not fail.

Then there is the great temple work of the church. We have, as you know, recently completed a temple in Idaho Falls and have acquired land for two temples in California. While in Europe years ago, I heard President Joseph F. Smith tell the Saints there that the day would come when temples of the living God would dot that whole land of Europe; and I look to see, through the tithes of the faithful Latter-day Saints, temples erected all over this world where the Saints of God are gathered.

Another of the great achievements of the church, causing it to put on its beautiful garments, is the welfare program of the church. We have come a long way in our production program, I dare say much farther than many had anticipated. President Clark made that clear in his report this morning. In a welfare meeting in one of the stakes recently, the president of the stake turned to me and said, "Bishop, any day you want to treble our assignment, we will accept it and deliver it to you." Such a spirit as this should enable us to care for all our worthy members, and to remove them from all forms of pub-

lic relief, and thus become a light unto the world and an ensign to the nations. I am sure the Lord will provide the resources to do this through the faith of the Latter-day Saints.

Now, I would like to add a few thoughts on the practical phases of tithing. I want you to know that I believe the Lord has in mind to reward adequately every Latter-day Saint for his faithfulness. In the third chapter of Malachi the Lord promises to rebuke the devourer and open the windows of heaven. What a marvelous promise! Then in answer to their disputations he tells them that he will prepare a book of remembrance and when he comes to claim his jewels "then shall ye return and discern between him that serveth God and him that serveth him not."

When I was in a stake of Zion recently, a good brother asked me a question about paying tithing. He said, "I pay my tithing on that which I draw out of my business to live on. Is that right?" "Well," I said, as I am able to read between the lines, "I would imagine that you have accumulated an estate worth at least a hundred or a hundred fifty thousand dollars." He said, "You are right, Bishop." I said, "And that to date is untithed. If you were to die tonight, would you like to pass that estate on to your wife and children knowing that you had never tithed it?" He said, "I never thought of it quite that way before."

We have many inquiries at our office, constantly, about the matter of deducting taxes, income taxes, etc., before paying tithing, and we are told that in some cases the Saints are advised to do this, by their bishops. I think the bishops are being pretty liberal with the Lord's money. Taxes are no different from what they have always been except in amount and manner of payment. We have never expected to pay our taxes out of the Lord's tenth. That is what we are investing in the future security and freedom and liberty of the great nation in which we are privileged to live while our boys are out on the battlefield.

For some time I have felt that some farmers do not figure their tithing the way I think it should be figured. One good farmer said to me, "Bishop, I know just how to figure my tithing. I have a jar in my kitchen cabinet and every time I sell anything I put a tenth of it in the jar, then I pay it for tithing." I said, "Is that all you pay?" He said, "Yes, isn't that enough?" "Well," I said, "your brother who lives up here a few miles earns a hundred dollars a month and pays ten dollars tithing; he buys his groceries, his milk, his meat, and his eggs with the money he has left after paying his tithing. Should a farmer not figure his tithing on all he consumes and his surplus and the gain of his land?"

I pray God to bless you, brethren. I am proud of your faith. I think it is marvelous in the sight of the Lord, and I leave you my love and blessing and

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pray that the Lord will bless the good people over whom you preside for their integrity, in the name of Jesus Christ. Amen.

RICHARD L. EVANS

Of the First Council of the Seventy

Address delivered at the Thursday afternoon session of the 114th annual general conference, April 6, 1944, in the Tabernacle

IN following Bishop Richards, I feel very much like a still small voice. [Laughter.] Before the days of microphones and public address systems, voices such as mine were not so easily heard by audiences such as this,



RICHARD L. EVANS

and I am very grateful for the mechanical help that makes it possible for us to be heard by great numbers and in far places.

I can think of no greater privilege in life, brethren, than to find fellowship with such men

as you, and I can think of no greater tragedy or source of unhappiness than, having found such fellowship, to be deprived of it. I love my brethren; and I know that I could go to my brethren of the general authorities of the church, to the last man, in any time of need, and find that I would not depart empty-handed or with empty heart. I hope that the time will come in every priesthood quorum of this church when every member of every priesthood quorum can feel that same assurance concerning his own needs, spiritual and otherwise. It is a great source of strength and satisfaction and happiness, and assurance in life.

Before I proceed with one other thought that I have, I should like to express my personal regard for Brother Mark Petersen, who this day has been called to a place in the council of the twelve. It has been my privilege and my responsibility for some time to have business with him in the course of both of our official duties, and I have always found satisfaction in my approaches to him, and have always encountered there a quiet confidence and fairness, and safe judgment. And I subscribe to Brother Young's statement concerning him, pertaining to his gentlemanly characteristics on all occasions.

THERE has been a thought running through my mind, one or two phases of which I should like to mention here today.

War, of necessity, changes many things. "Business as usual," is something that cannot be expected. Nor can we expect "life as usual." War may change, necessarily, many of the habits of our living, especially of a material nature.

But I should like to say this here today, with the best language that I can command: that war does not, and must not, and cannot, change fundamentals. For one thing, it does not change our obligation to be bearers of the message of the gospel of the Lord Jesus Christ. Brother George F. Richards has already referred to some phases of this, likewise his son, Bishop Richards, at this session.

If I am not mistaken, I think Brother Ivins of the first council of the seventy invited our attention some days ago to the fact that since the beginning of the stake missionary movement, within the past seven or eight years, more than 14,000 baptisms have resulted from stake missionary activity. To state it another way, that would add, perhaps, about three fairly good-sized stakes to the total membership of this church—a tremendous accomplishment in the aggregate, and yet missionary opportunities are very perishable, so far as the individual is concerned.

I am reminded of the great hosts of men and women who have passed through our communities within the past two or three years, many of whom have now left, and I am wondering with what impressions they have left, or if they have any impression of us at all. Some of them who were here last month are gone; some of them who were here last year are gone; some of them who are here now will be gone next month. Missionary opportunities on an individual basis are exceedingly perishable and transitory. War does not change our obligations to be bearers of the message of the gospel of the Lord Jesus Christ, wherever we are and under whatever circumstances we find ourselves.

War does not change our obligations and responsibilities concerning our children; it cannot and it must not.

I am reminded of the fact that since the early crisis in the present European theater of war, five or six years ago now, many young men and young women who were then twelve and fourteen and fifteen years of age, young men particularly, have since passed through perhaps the most critical years of their lives, and are now out fighting, flying bombers, in the armed forces of their respective countries, carrying the brunt, in many instances, of the heaviest battles. Should we have become too busy, because of the actual existence of war, or the imminence thereof, to have given these children of ours the foundation in our homes that we are obligated to give

them and that they are entitled to have, thousands of them would now have left those homes without any foundation on which to place their feet.

I do not know how long the war will last, and I do not know anyone who does know. There are predictions extant, from a few weeks to several years. But, regardless of its length, I do know that this is one of the responsibilities that war cannot and must not change—our responsibilities to our children—so that when the time comes that they must leave us, for any cause whatsoever, they will have that which will give them a fixed standard in life, a spiritual and moral foundation on which to rest their feet, no matter where they go or in what company they find themselves.

Another thing that war does not change is moral law, nor the evils and consequences that follow the disregarding of moral law. There is only one set of rules pertaining to the personal conduct of the children of our Father in heaven. If a thing was not right at home, it is not right away from home. If it was not right where we came from, it isn't right anywhere, in any company.

This spirit of social let-down and personal let-down is as wrong as it ever was or ever will be. War does not change fundamentals, nor the consequences that follow the ignoring of those fundamentals, and it must not be allowed to glorify evils. There is a reward for consistency of living, frequently restated by the prophets of God in a variety of language, over a wide period of time, but it resolves itself to the conclusion in the oft-quoted phrase: "He that shall endure to the end shall be saved."

May we be enabled as a people, and may our children, wherever they are, be enabled to distinguish between those things which war necessarily does change, and those things which it must not be permitted to change, and to cleave to the fundamentals, both of personal and social conduct, as well as to all our other fixed obligations and duties as Latter-day Saints, and as children of God, our Father in heaven.

That we may have the spirit of discernment to distinguish between these things, and the strength, both those of us who are here and those who are on far fronts, the pattern of whose lives has been upset and broken, to carry forward and live lives of consistency, and endure to the end, is my prayer, and which I add my testimony of the truthfulness and divinity of this work, in the name of the Lord Jesus Christ. Amen.

JOSEPH FIELDING SMITH

(Continued from page 276)

they can choose to do evil, with the rewards which are coming, and most men choose to do evil. The Lord said that men love darkness rather than light because their deeds are evil. Yet our mission, I say, is, so far as it is within our power, to regenerate, to bring to repentance, just as many of the children of our Father in heaven as it is possible for us to do. That is one

of our debts; that is an obligation the Lord has placed upon the church, and more particularly upon the quorums of the priesthood of the church, and yet this obligation belongs to every soul.

It is the duty of every member of this church to preach the gospel by precept and by example. Brother George F. Richards quoted from the scriptures this morning, where the Lord said it is our duty to warn the world, and it is the duty of every person so warned to warn his neighbor, and if he will warn the neighbors, then they are left without excuse, and their blood is upon their own heads. It is our mission to warn. That is one of our obligations, and we owe this debt to the world.

I have already called attention to the fact how we are indebted to the Lord Jesus Christ. I want to say a little more about it. We go, if we are attending to our duties, to the sacrament service every Sunday; we partake of the bread representing the broken body of our Redeemer; we drink the water in remembrance of his blood which was shed; and we take upon ourselves obligations to do certain definite things. We are placed under covenant, to do what? To take upon us the name of Jesus Christ, to always remember him, to keep his commandments which he has given us. These three things we covenant to do every time we eat that bread, every time we drink that water which has been dedicated, consecrated, to that very purpose.

We are indebted then, or obligated, to take upon us the name of Jesus Christ. This is the Church of Jesus Christ, and in taking upon us his name, we are under obligation to respect him, and to remember what he has done for us, and we covenant to keep his commandments.

Do we think of it seriously? Can we eat and drink in remembrance of the body and blood of Christ, and then go immediately out to violate his commandments? Do we realize the nature and the importance of that great covenant we take upon us and renew every week of our lives—or at least have the opportunity to do it every week of our lives? We are under obligation to pray. I have been bold enough to say (and I confess I would not be able to prove it, but I believe it), that we are not a praying people. I shall modify that to this extent, by saying too many of us do not pray. We do not get down on our knees, we do not humble ourselves, we do not go before the Lord with that contrite spirit as he would have us do, and as we have been taught to do.

THERE is another obligation, another debt that we owe. We owe it as a church and as individuals, to keep ourselves clean; our minds pure, our souls clean, uncontaminated by the sins of the world. It is the duty of each one of us individually to keep the good name of this church unsullied. Now we have been accused of a great many things. There is not a crime in the category that has not been laid to the charge of

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the members of the church. And the Lord said it would be so, that wicked men would speak evil of the truth. We should rejoice when they do that, not in the fact that we are so accused by those who bear false witness, but in the fact that we are innocent from all those things. In that we should rejoice.

But it is our duty as a church, as communities, to keep the good name of this church above reproach, and it is the duty of each individual member of this church to keep himself clean, for each one of us carries with him the good name of the church, and whenever we do anything that is contrary to righteousness, if we are unclean in our lives, if we do not keep the commandments the Lord has given, the whole church suffers, not merely the guilty individual who sins, and we ought to think of that. If one man sins and his sin is published, the world blames the whole church. They would not do that with any other organization under the sun.

So it is our obligation, and we owe this debt to each other and to the church at large to keep ourselves in strict accord with all these laws and commandments, to keep ourselves virtuous and clean, clean in our thoughts, clean in our actions, clean in our words, clean from blasphemy, the taking of the name of the Lord in vain. We are in debt to our Father in heaven in regard to tithing, and we have heard a good deal about that this afternoon.

We are in debt in regard to fasting, and I am afraid there again we have failed. A day has been set apart for fasting in this church, and I fear we have made it just about as easy for people as we can to disregard this commandment by the way we hold our meetings, and I am not so sure that we are observing that law as strictly as the requirements demand of us.

Let me read a word or two from section 59 of the Doctrine and Covenants.

The Ten Commandments were spoken of this morning. It will not hurt for me to repeat what is written here, beginning with verse 5, in section 59 of the Doctrine and Covenants:

Wherefore, I give unto them—meaning members of the church—a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

Thou shalt love thy neighbor as thyself.

Here are two great commandments. We are under obligation, we are in debt to love the Lord our God with all our heart, with all our might, with all our mind, with all our strength, and do it all in the name of Jesus Christ. We are in debt and under obligation to love our neighbors, and if the world had only loved its neighbors, it would not be torn asunder as it is today. All this that has come upon it is because of its wickedness, and because the people of the earth violated the commandments

and lost the Spirit of the Lord, and when I say lost the Spirit of the Lord, I am not speaking of the Holy Ghost. They never had the Holy Ghost. But the Lord has given to every man that comes into this world the guidance of the Spirit of Christ, or light of truth, and many times we speak of it as the Spirit of the Lord, and in many of the revelations it is spoken of as the Spirit of the Lord. This Spirit of Christ is given to every man that comes into the world.

But, the Lord has withdrawn this spirit in great measure, because of the wickedness of the world. The Lord has said:

I, the Lord, am angry with the wicked: I am holding my Spirit from the inhabitants of the earth. (D. & C. 63:32.)

This the Lord said a hundred years ago. He is not withholding the Holy Ghost from the world, because they never had it, but this light of truth, this guidance which comes to every man, which would lead men unto the truth if they would only hearken to it, is withdrawn because of their wickedness.

Now I will return to what I started to read:

Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

Thou shalt thank the Lord thy God in all things.

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.

That is another obligation, and a large percentage of the members of the

church are failing to pay that debt, or keep that obligation.

Now, one more obligation that I wish to speak of, in conclusion. We owe an obligation not only to the living, but we owe an obligation to the dead. The Lord in his mercy and his justice grants to every man the opportunity to repent and to receive his gospel. Millions have died without that privilege. They have gone into the spirit world not knowing Jesus Christ, without an opportunity to receive the remission of their sins. We owe a debt to them. We should be searching out the records of our dead and be preparing them that we might go into the temples of the Lord and there perform the ordinances for their salvation.

The Prophet Joseph said this is the greatest responsibility the Lord has placed upon us. Now, when he said that he meant, evidently, the greatest responsibility individually.

There is another responsibility just as great which belongs to us collectively, or as quorums of the priesthood and as members of the church, and that is, as I have already stated, to preach this gospel to a perverse and wicked generation.

Now, my dear brethren, the Lord bless you. Let us, as the scriptures say, "gird up our loins," and go out with all our might to accomplish the things the Lord has called upon us to accomplish, keeping his commandments, setting the example before all men, that they might follow, being humble, being true, and I ask it, in the name of the Lord Jesus Christ. Amen.

FRIDAY MORNING SESSION

EZRA T. BENSON

(Continued from page 287)

them the fundamental principles of the gospel, to teach them to pray, and that parents who fail to accept and discharge this obligation will have the sin rest upon them.

Read what the Lord says in the 68th section of the Doctrine and Covenants. In the very early days of the church, the Lord saw fit to chastise some of the leading brethren of the church for their failure to train their children, to teach them correct principles, to teach them to pray, and they were admonished to put their own houses in order.

I have been very much impressed with a recent survey made by our own church department of education among the seminary students of this church, our boys and girls. An attempt was made in this survey to find out what the youth of the church consider are the important things which contribute to spirituality and a moral life. I am sure it will be a surprise to some to find that among the many things they listed—and apparently they did some very serious thinking on the matter—they listed prayer in the home. That simple

thing, family prayers, devotion, which was so common in this great land a generation or so ago, but is found all too infrequently now, even in the homes of the Latter-day Saints.

Brethren, I encourage you, as fathers and as leaders, to see to it that every day we have a period of devotion in the home, if for no other reason that it might influence the lives of our boys and girls.

They also listed as influences which contribute to spirituality, parents who were spiritual and set proper examples to their children, loyalty of parents to church leaders, attendance at church by children with parents, temple marriage—discussion of temple marriage in the home—love and kindness, good wholesome literature.

They were also asked to list the negative influences which tend to tear down spirituality and morality, and they listed, of course, lack of prayer and spirituality in the home, back-biting and criticism of church leaders, lack of church attendance by parents, and such anti-spiritual influences as smoking, drinking, card playing, profanity, hate, greed, dishonesty, and so forth.

These are our boys and girls who have thus spoken. They recognize what

is necessary in order to provide the environment which will produce strong characters, morally and spiritually. I hope that as leaders in Zion we will do everything within our power to provide that environment for the youth of this great church. I have confidence in the youth of Zion, I recognize, my brethren, the serious and crucial period through which the youth of Zion are passing, and I sincerely pray that we will throw around them every safeguard that is possible, in order that they can meet the temptations and overcome them.

WHILE holding a series of meetings in the eastern part of the United States a few weeks ago, I was invited by the chief executive of one of the great states to visit his office. I had no idea what he wanted to discuss, but as we sat there, it soon became clear that he was concerned with the problems of youth, and he wanted to know three things about the Mormon church: First of all, our program of activity for youth; secondly, our great missionary system. He was not so much concerned about the proselyting program of the church, but what that missionary system did to build character in young men; and, thirdly, the great welfare program of the church, which tends to restore and enjoin thrift, work, and such virtues that have built this great country.

As we sat there discussing these problems, the question of family prayer came up, and he told of his experience as a boy in his own home, where he knelt in devotion each day, and then he told about visiting several of the homes of his friends recently, where there was no devotion in the home. He had great fear for the future of the youth of this great land because of the lack of spirituality in the home.

Then I had the great pleasure of telling him something of our program, and made reference to a Gold and Green ball which had just been held in one of the great hotels in Washington, where six to eight hundred young men and women had enjoyed themselves in an evening of sociability. There were no cigarettes, no liquor, and the party was opened and closed with prayer. I said, "Mr. Governor, would you believe that such a thing could happen?"

He said: "I wish it were more common. It is almost impossible for me to believe it, in view of what I know of conditions that are facing the youth of this land, and what is happening in my own state."

I told him that was only typical of parties held throughout the church, in 147 stakes.

I am convinced, my brethren of the priesthood, that we have in the gospel of Jesus Christ, in the standards of Mormonism, an answer to this upward trend in juvenile delinquency, if we will only make our programs effective, if we will only make them work.

Now, as never before, the youth of this church need the program of the

church. They cannot afford to be without it. They need the companionship of a good man and a good woman, and I hope, as officers and as fathers, we will provide that companionship, that we will put our arms around them and sustain them, help them and direct them during this very crucial period.

TO the youth of the church I would like to say this: I know beyond the shadow of a doubt that no young man or woman in this church can afford to disregard the standards and teachings of the church. Even if they are looking at it only from their personal advancement in the material world, it pays to live the standards of Mormonism. I have seen it demonstrated, time and time again, particularly during the last five years that I have resided in the nation's capital.

I know there is a lot of wickedness in the world, as was pointed out by Elder Joseph Fielding Smith yesterday but I testify that in spite of that wickedness, the world is yet willing to pay for the services of young men and women who remain true to the standards of this church.

I could give you illustration after illustration that will demonstrate that fact. Only a few days ago a man called me in the early morning, on the telephone, and asked if I would have lunch with him that day. I accepted, and a few hours later we faced each other across the luncheon table in one of the hotels, and he said: "I presume you are curious to know why I invited you here?" I said: "Yes, I am."

He said: "I represent one of the great hotels of the middle west." It developed that he represented probably the greatest hotel, certainly the largest, in the middle west.

He said: "In a group of friends in Chicago the other day, I was telling them that I had the responsibility of going to Washington to open a Washington office for our organization, and," he said, "I began to outline the kind of man I would like to represent us in the nation's capital."

Then he said: "After I had enumerated his qualifications, one of the men spoke up and said, 'Well, what you want is a Mormon missionary.'"

And then he said: "When I got in the nation's capital, I inquired who was the representative of your church here, and someone referred me to you. That is why I have invited you."

Then he began to enumerate the things he wanted in this representative. First of all, he must be morally clean. His integrity must be beyond question. He must not tamper with alcoholic beverages. He would prefer a man who did not even use tobacco. Then he went on and recited, almost entirely, the standards of this people, then asked me if I could suggest a young man that would meet those requirements.

I said: "My good friend, I could give you the names of twenty or thirty that would meet every one of those requirements, so far as I have been able to determine."

Now, I mention this simply to indicate to the youth of Zion that if they are looking only to their material advancement, if they are thinking only of getting ahead in the material world, financially, in the business field, it pays to maintain the standards of Mormonism. And if you look to the Great Beyond, and consider your eternal happiness and exaltation, it pays time and time again to maintain the standards of the church.

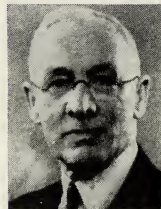
May the Lord bless us. May he bless us as leaders in Zion, that we may be able to inspire the youth of the land to righteous living, that they will recognize the importance of maintaining the standards of the church, and receive the promised blessings which come from adherence to those standards, I pray, in the name of Jesus Christ. Amen.

THOMAS E. McKAY

Assistant to the Council of the Twelve

Address delivered at the Friday morning session of the 114th annual general conference, April 7, 1944, in the Tabernacle

PRESIDENT GRANT and brethren: I join with Elder Benson and other brethren who have spoken in expressing appreciation for the selection of Brother Mark Petersen as a member of the council of the twelve. Mark is



THOMAS E. MCKAY

one of the sweetest characters that I have ever met—kind, generous, tolerant, but fearless in the defense of right. I know you brethren who have not met him will love him when you do meet him, and the better acquainted you become the more you will love him.

I am very pleased to have this opportunity of again reporting briefly the conditions in the European missions. Our members, as far as we are able to hear from them, are still carrying on. We continue to receive reports from the Palestine-Assyrian Mission; they are at least four months on the way, but they arrive. The last reports were received last Monday, April 3, and they were mailed November 30, 1943. Their priesthood and sacrament and Relief Society meetings and also Sunday Schools are held as usual.

We also get reports regularly from the French-Swiss district. On the 20th of each month the books are closed and before the 30th, the reports are made

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out and mailed. The last report was that of December 1943. It stated that we had just held a district conference in LaCHeaux-du-Fonds, one of the most successful ever held. They began Saturday night previous to the regular sessions of the conference, with a concert. The hall was too small for the large attendance. After the preliminary part of the program they had refreshments. One of the sentences in that report, about the refreshments is rather revealing; it states, "We were delighted to be served with some real syrup." God bless them! If we only knew the conditions that exist there, brethren, we would be more willing to follow instructions to grow and store more.

The report also shows that three other successful conferences have been held; that one new hall has been rented and some of the others cleaned and remodeled; there have been ten baptisms during the year.

WE were also delighted to receive a brief report from our members in Finland. This is the first time for months that we have heard anything from them. It said:

Through the grace of God, our men called to the colors have been protected. In spite of the war, fast meetings have been held regularly, and a small Sunday School is sustained in the Larsmo Branch, which is attended by children, almost entirely, of non-members.

These brethren and sisters are paying their tithing, although they cannot send the money out of Finland; so they have accumulated quite a sum; and it is recommended by the presiding elder that some of the money be used for the purchase of a building lot for a chapel.

We have also heard from the Danish Mission. Two sheets of their publication, *Skandinaviens Stjerne*, were mailed from Sweden, and I quote as follows:

A bright moment in 1943, was the reopening of the Frederikshavn Branch, where the Saints have exhibited a zeal and joy for the gospel that is inspirational. This, the most northern branch in Denmark, should have splendid future possibilities for success, and to other branches and members be an excellent example to pattern after. The Saints in that city do not hesitate to walk eight and ten miles to attend a meeting.

During the past year we came in singular manner in contact with a former missionary, Elder Homer P. Anderson, who at present is in German captivity. Many will remember Brother Anderson from his labors in Esbjerg and Copenhagen. He sends his greetings to everyone individually and writes: "I am praying for the Saints." Do not let us forget him, either, in our prayers.

Through the Women's Relief Society, we have rejoiced in being able to assist our Norwegian brethren and sisters who were in need. To judge by the letters we have received, the provisions we have been able to send to them have been the means to relieve them of real want.

All the Saints in Denmark took this merciful act to heart, and had it been in their

power to do so, they would have done it more effectively.

The statistical report, for the year 1943, December not included, shows: baptisms performed, 21; children blessed, 16; members who died, 12; promoted in the priesthood, 24; marriages, 3.

All the meetings must be held in the daytime, as the people are not permitted to be out after dark.

From the Swedish Mission we get reports regularly as usual, although they, as all other reports, are censored. Quoting from the last letter received March 27, dated January 14:

We celebrated our fifth war Christmas with thankful feelings toward our high-noon. Our cities are again immersed in light; provisions and other commodities are exhibited in store windows, and the rationing of commodities has to some extent improved in defiance of the prolongation of the war.

There are at present in this land about 35,000 fugitives of different nationalities, with whom we are sharing our bread, and we know that the Lord blesses our government for our charities which the nation as a whole has contributed. Of course, a certain amount of inflation has been felt, and there are, without doubt, many difficulties for some of our citizens to get debits and credits to balance.

This year we have baptized nineteen people, ordained twenty-five to the priesthood, and blessed twenty-one children, from all of which we see that the Lord has been good to us. We are so grateful for the peace, love and unity that prevails. We do thank the Lord for the spiritual help which has been manifest in actions. For instance, tithing shows a very substantial increase each year since 1939, and the year 1943 has been especially good.

FROM the British Mission the last letter, received March 18 and mailed February 24, states:

The *Church News* and *The Improvement Era*, and other magazines are coming in fairly regularly, and we thank you for the material we receive. We have a permit now to send some church literature to our members of the church who are prisoners of war. The pocket edition of the Book of Mormon and *The Principles of the Gospel* have been distributed to all service members with whom we can possibly get into contact, that is those who have not received the books direct from Zion. Altogether about 600 packages have been distributed.

We have held altogether three L.D.S. service men's conferences, one in London, one in Wigan, and the last one in Birmingham, at which there were about 200 service men and approximately that number of our local members, chiefly young people, present. It was a grand affair. We began on Saturday afternoon with a basketball game between two L.D.S. teams from the north of England. It was a lively game, attended by about 300 people. A sociable, get-acquainted hour was the next item on the program. Then a grand concert followed, and the evening concluded with our Gold and Green Ball.

Sunday was devoted to the L.D.S. service men's conference, and the chapel was packed to capacity. We are planning another mission-wide service men's conference to be held sometime in May.

In various parts of the country the brethren in the forces are taking advantage of

holding services, Mutual classes and religious discussions. There are at least a dozen places where our brethren are doing this very valued work.

AFTER the 699 missionaries had been evacuated from the twelve missions in the European group, shortly after the beginning of this world war, our members naturally were somewhat discouraged, downhearted and blue. We encouraged them as best we could, advised them as we advise our new missionaries, especially those who are somewhat homesick, and perhaps lovesick, that the best tonic, the best remedy for such sickness and for the blues is a gospel conversation. It is also a good remedy for worry. I think it is really as good—and that is saying something for me—as a fishing trip. You can forget your worries through a gospel conversation.

We also suggested to our members this motto, or slogan, as we called it: "Every member a missionary." From the reports and letters, I am sure that most of our members are living up to that motto. I would suggest, if I may, that slogan to you fine mission presidents who are here representing the seventeen missions in the North American group. You are losing most of your missionaries; they are being "evacuated" or transferred to the service of our country, and I am sure that the members, if they would follow this motto, could carry on the work. "Every member a missionary."

I know every service man is a missionary. God bless them. I was delighted with President Grant's message to our service men. They are preaching the gospel, and in the most effective way, as President Grant stated, by their example. People generally, and especially young people, would rather at any time see a sermon than hear one.

May I suggest, too, brethren, that we have an opportunity here at home, by our example, to preach the gospel. There are thousands of strangers in our midst, and if we would keep in mind always the first part of the thirteenth Article of Faith: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men," and to so live that it could be said of all of us who are here this morning, and the Latter-day Saints generally, not that we believe only, but that we are honest, we are true, we are chaste, we are benevolent, we are virtuous and we are doing good to all men, it would not matter so much then if we did not have so many missionaries in the field, such an example would be much more effective than all our preaching.

May our Father in heaven give us the desire, the will-power, the courage and the faith to so live and to follow his slogan, his admonition: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." I pray, in the name of Jesus Christ. Amen.

ANTOINE R. IVINS

*Of the First Council of the Seventy
Address delivered at the Friday
morning session of the 114th
annual general conference,
April 7, 1944, in the
Tabernacle*

I AM very happy to be with you here today, my brethren, and to bring you the good news that President Hardy of our council is reported better today and continually improving, and to elicit upon his behalf your faith and prayers

that his recovery may be rapid and complete.

As I came into the building, I met a very dear brother who has suffered something similarly to him, for a number of years, who reports now that he has been completely



ANTOINE R. IVINS

healed through the blessings of the Lord. We know that it is possible, and if we unite our prayers in behalf of President Hardy we feel sure that he can come back to service and our companionship.

One feels a sense of responsibility in occupying the time of this group of men, and I pray that God may give me his spirit, the few moments that I stand here, that I may say something that may possibly be helpful to a few of us. Before I start out, however, I want to express my very great pleasure at the presence on the stand of the president of the church, my venerable uncle, and tell him that our constant prayer in our family is for his well-being.

We are a missionary group, the first council of the seventy, and as we go forth, we constantly have in mind the dissemination of the word of God, the bearing of testimony as to the restoration of the gospel in the latter dispensation. We study the Doctrine and Covenants for themes to use in approaching the people. I remember that when some of the brethren in early days asked the Prophet to ask the Lord what they could best do for their own welfare, the Lord told them, through the Prophet Joseph Smith, that they could do nothing better than to call the world to repentance; and as I came to the stand, President Young suggested that I talk about this subject.

I have come to the conclusion that there is never a day in my life when it is not essential to my well-being. I think sometimes some of us think of repentance in a rather narrow way, but I am coming to feel that it applies to every-

thing we do in life, whether its purpose be temporal or spiritual. The Lord has told us that there is nothing purely temporal, that in all we do there is a spiritual aspect. I believe that is true, that every activity, every honest and honorable activity of life should be directed toward the well-being of the sons and daughters of God; and if it is, it is spiritual in its nature.

As we meet each other in our daily walks, we strive to help each other to live better, more successfully, that we may prosper. Some of us are not particularly careful in our dealings with each other, to be honest, and to give all a fair chance. I believe that in all of our dealings there is something to be gained, that a fair exchange is justified; for a fair exchange is no robbery, and that men can deal honestly and honorably with each other, so that there may be profits on both sides of the deal. I believe that we should strive to that end and purpose in all our labors.

I believe that all of us, when we view our own conduct, and can see that we have taken undue advantage of another, have reason to repent. I believe that all of us who, when we think of our sons and our daughters, feel that we have not given them the type of teaching and leadership that they should have had, have reason to repent. There is nothing on earth that is of greater value to us than our children, and there is little that has less care at certain times from certain people. We travel around from place to place, we see frequently children who are allowed just to grow up; they have no leadership in their homes, they have no guidance, and they have no care. Fortunately, that is a condition which is not prevalent in the Church of Jesus Christ of Latter-day Saints.

I do feel, however, that there are occasions and instances in which even our children do not have the type of leadership that they should have, and the prominence of certain sins among us indicates that very thing.

I think that when we go to our rest at night, we should thank God for any successes we have had during the day, and ask him for faith in guiding our children. We should do the same thing when we start upon the duties of the day in the morning. We should ask God for faith in caring for them. Now, if we have not done so, we have reason for repentance.

If we have misrepresented any act, anything in our business activities of the day, we have reason for repentance.

We are constantly repenting of the practical things that we do in life. Whenever a man comes to us and tells us that we can grow more wheat by changing our system, we repent, although we do not call it that. We abandon an old practice that was not good, and take on a new one which is better, but we are not so prone to adopt the suggestions of people who are inspired of the Lord when they come to us and tell us how we can better our spiritual lives. We ought to pay at-

tention to those suggestions, because they are prompted by the Spirit of God.

Now, we are daily confronted with the task of deciding what we would like to do, and what we can best do, from the many things we would like to do. None of us can do everything we would like; we have to make that decision. We have to decide what is the worth-while thing, and what is not. If we have been in the habit of doing things that our better judgment tells us are not quite the best thing that we might do for our good and the good of those depending upon us, we have there a chance for repentance.

Let us inspect our lives and see if we do not, all of us, have room to change our way of living. I feel that many of us do. We, who are here, are the priesthood of God. We are the leaders of the people; we have a charge; we have a duty; and if we can feel that we have fully acquitted ourselves of that duty and responsibility, all is well and good.

Perhaps, as leaders of wards and branches and priesthood quorums, we have need to repent, because we have not fully done our duty. I feel sure that many of us have not. If we all had, perhaps our quorums would be in better condition than they are.

When we accept these offices, we accept a definite responsibility, very, very definite, one to lead. Now, people like leadership when it is good and just, and they approve of it. They follow it. But it is not a common thing for a man to be able to guide a community according to a program that he himself will not subscribe to. Perhaps some of us need to repent of some of our priesthood leadership practices, so that we may be able to say: "Come, let's go in this direction."

I think that is one of our greatest responsibilities as leaders of this church, that we should be honest and true, absolutely honest and true to the standards of the church and the obligations of leadership which we assume.

There is no place in all our activities for us to forget this responsibility, and to forget that from day to day we should better our way of living. We should increase our power of leadership; we should be more eager to serve and better qualified to serve. If we cannot gain through the experience of today more power for tomorrow, we are unfortunate. If we should see in the work we do today wherein we have failed, we, as leaders of the priesthood, have reason to repent, to abandon the bad of today, and to replace it with a better system for tomorrow.

Brethren, do not get the idea that repentance is something that is only for the man who does not belong to the Church of Jesus Christ of Latter-day Saints, because it is a thing that applies to us every hour, and every day, and every year of our lives. We will never be perfect, and the last act of our lives may be one of repentance. We should remember it, and apply it.

I pray that God will bless us, that he will make us strong, that we, the leaders
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of Israel, will have the inspiration of his holy spirit in leading this people, that they can honestly support us and follow us in the things we ask them to do. God bless you. Amen.

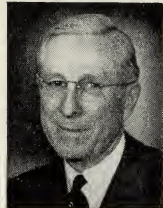
CLIFFORD E. YOUNG

Assistant to the Council of the Twelve

Address delivered at the Friday morning session of the 114th annual general conference, April 7, 1944, in the Tabernacle

As I listened to President Isaelson telling us that forty years ago he was called on his first mission to Scandinavia, I was a bit shocked. I was with Brother Isaelson in crossing the ocean, and it came to me very forcibly, as he spoke, that time is rapidly passing.

There have been so many lovely things said in this conference that I hesitate to attempt to make any contribution to it. I hope, however, I may add to the spirit of it, and



CLIFFORD E. YOUNG

I humbly pray that the Lord will inspire what I may say.

The other day we had the privilege of meeting in the temple with the presidents of the missions. In listening to their reports, it was very impressive to observe the kind of men that the church has called into its missionary service, men of rare intelligence, men of fine leadership, and men of great faith. Although they are now laboring under extreme handicaps because of the lack of missionaries, yet the manner in which they are carrying on, as reflected in their reports, is very impressive. They are men of God.

In all of the things that were reported by them, there was not an unkind word or a derogatory thing said about any faith, or anyone not of our faith. The spirit of their reports was the spirit of carrying out the work of the Lord as he has revealed it in this day, a spirit to labor faithfully and true.

As we listened to these reports, I thought of the great contribution the missionary system has made to the church. The leaders of the church—you—we, all of us largely received our schooling through the opportunities afforded in laboring in the mission field. We may not have converted very many people, but we did convert ourselves, and thus the mission field became a school, from which has come the lead-

ers of the church. It was not only a mission field, but an institution, the results of which we see in evidence today.

As we listened to the reports and were told that by July there would be very, very few male missionaries in the field, I wondered about the future with reference to this phase of our work. I wonder what will take the place of this great school that has produced so many men of faith and testimony, men who have taken their places as leaders in the wards and stakes of Zion.

We were told that our boys who are going into the service are making good. Many of them are, without doubt, but we must not forget the fact that war in and of itself is not a constructive force; it is not an agency that produces righteousness; nor is it an agency that promotes the standards of the church. On the contrary, it is an agency that tears down and breaks the very fiber of which men of Latter-day Saint caliber are made.

Yet reports are coming in that reflect that the boys who have been in the mission field, who have grown in this great school and have been educated in it, are making good, and are withstanding the onslaught of evil that comes with war. We are grateful for that. There are many reports that bear this out.

But I believe, my brethren, that when the story is finally told at the close of the war there will be many scars, and we need to have much concern about it. This emphasizes again the need of our keeping in close contact with our boys as far as it is humanly possible to do so under existing conditions. We should let them feel and know that we are thinking of them. This contacting the boys by mail should be made a quorum activity which will not only stimulate the quorum but will also help our boys in meeting conditions that come to them, and the loneliness which at times they must feel.

YESTERDAY we were all impressed as we listened to the statistical report as presented by President Clark. It reflected a marvelous growth and strength. During President Grant's administration the number of stakes has doubled. Then, too, reference was made to the great strides of the Welfare program. Eight years. It is only six years since we undertook projects. At that time a statement went out over the press that the church expected to take care of its own. Well, in these six or eight years we have demonstrated what we can do, and that we can meet that requirement, if men and women will but subscribe. It is marvelous when you think of it.

In contemplating the next ten years we can visualize the great potent power which lies in this agency of human welfare. It is a part of the church, a part of quorum activity. How grateful we ought to be for it.

So I say to you, with all the adverse things, with all the problems which youth have to meet, the problems which were suggested by Brother Benson this

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morning, with it all, we have much for which we may be grateful. Today I join with you in thanking our Heavenly Father for the evidence of the divinity of this work on every hand, the evidence in its growth, in its power and its strength.

I am grateful, my brethren, for my standing in this church. I am grateful for the testimony which I have. I am grateful for the evidence of leadership found everywhere in the church.

May God give us power and faith that we may not fail in our trust, and as we grow in our leadership, grow in faith and power, the church will grow, and you and I need but to look about to see the evidence of what we may expect, with us all doing our duty as God expects us to do.

God help us to do this, I pray, in the name of Jesus Christ. Amen.

STEPHEN L RICHARDS

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call for divine favor at graduation and not for any other occasions I have never been quite able to understand.

Humanism, skepticism, and atheism have probably grown with the years, although I do believe that in recent times they have not had the comfort and encouragement from science that they were once supposed to receive. Modernists, cults and societies, seeking to explain the phenomena of life, man and the universe in every way other than the plain and simple way in which the Author of the universe explains it, have sprung up in such numbers and with such varied philosophies as utterly to confuse the youth of the land and all others who do not have the good fortune to have their feet planted on the solid ground of truth.

I have mentioned but a few of the many symptoms of society which indicate to the thoughtful observers a great need for a reappraisal of the values in life and for the reestablishment of the verities which have served as guideposts in human progress. I don't know what proportion of the students of our society think that a return to tested principles is the vital need but I do know that whatever their proportion may be I agree with them. It may seem strange but it is nevertheless true that the only department of research and scientific endeavor in which man has made little or no progress during the past several centuries has been in the realm of human relations. Certainly, as one author puts it, he is just as much or more disposed to fight with his neighbors today as he was three hundred years ago. Present conditions are a most persuasive and cruel attestation of that fact. I believe that some of those who urge a return to fundamentals do so largely because they have despaired of finding anything new that is better than the old.

NOW, my brethren, I have presented these observations to you because

THE IMPROVEMENT ERA

I want to ask a question. This is the question. If it is necessary to revert to such fundamental concepts, principles, and ways of life as were once upheld and practiced by the founders of our country and the builders of our nation in order to continue its progress and to achieve its most worthy ambitions; if it is necessary to go back in order to go forward, who, I ask, who is to lead the way? Whom have we in America who are most thoroughly converted to the concepts and institutions that have made for her greatness? Who have the firmest convictions of the sanctity and function of the home and of the perpetuity of the marriage compact, not only as the source of domestic felicity here in this life, but for enduring happiness in the life to come? Whose doctrines are best fitted for the qualification of parents and for the nurture and equipment of children? What group in our society have striven most for the attainment of the pure life and demonstrated most effectively their belief in the sanctity of the body as the tabernacle of the spirit? Who have stood most adamantly against the incursion of immorality and a double standard of living among men and women? Who in our country have the most enlarged and authentic vision of her destiny? Is there a leadership available in America who know without guessing what her destiny is and precisely how it is to be achieved? There is, I know and you know, my brethren, where that leadership exists, and we know that leadership is divinely charged to direct men in our own country and elsewhere to the principles of truth and rectitude which alone can make for happiness in the earth.

I say it with some hesitation because I am loathe to give offense to anyone, but I am convinced that there is no other leadership in this entire country, nor in this world which is adequate to bring people everywhere to God, righteousness and truth. This is so, not because the personalities which comprise this leadership have greater inherited or acquired intelligence, nor more secular knowledge, nor more wealth, influence, and talent than their fellows in the citizenry of the world, nor is it because of the power of their numbers. This leadership comes through two circumstances, first from the revelation of pure knowledge about man and the universe, and, secondly, from divine commission to guide men to the truth.

THERE is no time today even to review the concepts, interpretations, and principles revealed with the restored gospel of our Lord Jesus Christ which provides leadership for the world. Suffice it to say that they cover and make provision for every aspect of human life and endeavor. They amplify, confirm, and revitalize the principles of life taught by the Savior of the world in his ministry among men. They define with a clarity never before available the nature of the fatherhood of God and

the sonship of man and the brotherhood of humanity. They resolve the issues of authority. They expound the true principles of government; they glorify learning; they debase ignorance; they extoll wisdom; and they extend the vision of man to the most glorious destiny finite understanding has ever conceived. They give to man the dignity, the majesty, and the divine status that furnish the foundation for the most exalted conceptions of liberty and freedom that the world has known.

And with these lofty concepts and enlightening principles has come the divine delegation of Christ's power to administer his gospel among those who accept him. This investiture of authority is carefully and fully defined. It becomes effective in those only who subscribe to the high principles upon which it is founded. Being a principle of truth it flows through those vessels only whose lives conform to truth. This power is mightiest in the humblest, like the Savior who bestowed it. Its possessor must be the servant of all.

Now, you and I know that, stripped of all circuitous and evasive verbage, the return which our country needs to make to reacquire faith, courage, and integrity to carry forward is a return to the gospel of Jesus Christ. We know that this nation was conceived in Christian righteousness, and we know that our troubles will pass only as and when we consciously adopt as the criteria for all our acts, national and individual, principles of truth enunciated in the gospel of our Lord.

I am trying to believe that when our fellow citizens, as well as countless others in the world, perceive the efficacy of true Christian principles as they are adopted in the lives and living of individuals and communities, many will be persuaded by such a demonstration to yield their lives to the truth of Christ. In our own country there are many thousands of thoroughly good men and women who are watching closely what they regard as our experiment. Many know what we teach and what we say. They are waiting to see whether or not our deeds accord with our professions.

It won't be necessary to have an election to determine who takes moral and spiritual leadership of our country. Our

own living and righteous accomplishments will decide that matter. God has called us and set us apart for a purpose. We need never fear that when our solidarity, our virtue, our knowledge, and our goodness are sufficient that there will be provided the means and facilities to advertise our accomplishments and our principles to the world. That will bring leadership.

Today mankind, as probably never before, needs the gifts of the gospel—wisdom, discernment, vision, and comfort. These precious things come only from good living and prayerful hearts. If, as a nation, we cannot maintain faith, there is little hope for us. We had a lecturer in our city a few weeks ago who held out the view that the world is fast approaching a gigantic competition—a competition that will eventually envelop all nations and peoples—a competition of ideologies which in essence resolves itself into an issue between the liberty of democracy and the power of the totalitarian state. He thought that America would inevitably be the supreme exponent of individual freedom, but he cautioned that in this great contest we should have a poor chance to win the favor and allegiance of the many nations who are excepted in the future under the right of self-determination to choose their forms of government if we did not demonstrate more adequately than we have done in the immediate past the virtues and efficacy of democracy. He urged a speedy return to the faith of our fathers and to the restraints and disciplines which a righteous self-control imposes upon us.

When lawlessness is advertised as our national characteristic and the nudity of Hollywood is a pictorial representation of America in the battle camps of the world, it is not too likely that the serious-minded peoples of the earth will choose us as their prototype of good government and a sound society. God grant that the return to wisdom and righteousness through national repentance for which Lincoln and Washington so earnestly pleaded shall come quickly before it is too late, and God grant that the leadership which he has chosen may be prepared to show the way I humbly pray in the name of Jesus Christ. Amen.

FRIDAY AFTERNOON SESSION

JOSEPH L. WIRTHLIN

Of the Presiding Bishopric

Address delivered at the Friday afternoon session of the 114th annual general conference, April 7, 1944, in the Tabernacle

I SINCERELY trust, my brethren, that I might enjoy the spirit of the Lord for the moment or two that I stand before you. It is now six years since the present Presiding Bishopric was sustained in its present position. I should



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like to say that this period of our lives has been a period of inspiration because of the fact that we have had the privilege of being so closely associated with the living prophets of God, these men who receive the mind and will of our

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JOSEPH L. WIRTHLIN

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Heavenly Father to guide and direct the destiny of this great church. I am deeply grateful for the association that I have with you, for the privilege of visiting your stakes and wards and observing the high degree of loyalty and devotion to the cause of the Lord Jesus Christ manifested by you.

The Presiding Bishopric is most grateful for the high privilege we enjoy in laboring with the youth of Zion. Of our several responsibilities and duties, we are agreed that the most important is our participation with you in directing and guiding the destiny of the Aaronic Priesthood of the church. I want to say to you that laboring with boys and young men, securing their confidence and trust, is the sweetest experience that can come into the life of any man. When one speaks of boys, the memory of the Boy of Nazareth always comes to mind, particularly that period of His life when he was twelve years of age. It was the custom of the Jewish people, when a boy attained the age of twelve, to make him a member of his home community. At this age, a boy was expected to have selected his life's vocation. He was given higher assignments in the study of the law, and, if he qualified, he was recognized by the religious leader, the priest, as a son of the law. The Jewish boy at the age of twelve was extended the privilege of attending the Feast of the Passover, which was held in Jerusalem. Christ at the age of twelve accompanied His father and mother to attend this great Jewish celebration, which lasted for a week. Thereafter, His parents, Joseph and Mary, started their homeward journey, and at the end of the first day of travel, they discovered Jesus was not with them. They immediately retraced their steps to the city, and, after searching diligently, they found Jesus in the temple, discussing with the scribes and wise men the problems of the day, propounding and answering questions to the amazement of these men of learning. Mary reproached her son in the following words: "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?"

Jesus Christ, at the age of twelve, was aware of His great mission in the world, and in this day, twenty centuries since the Boy of Nazareth lived, it is most inspiring to know that young men at the age of twelve are given definite priesthood responsibilities. The Boy of Nazareth received his training and assignments under the old Mosaic law. The young servants of God today receive their assignments and priesthood training under the law and the divine direction of Jesus Christ, who has set in motion the great training program for the young men of the church. The priesthood extended to young men is the Aaronic Priesthood, after the order of

Aaron, the heritage of which belongs to the descendants of Aaron and Levi; but until such time as these descendants claim their priesthood inheritance, of necessity the work is being carried on by the heirs of Ephraim and Manasseh, whose heritage is the Melchizedek Priesthood. However, the Aaronic Priesthood for these young men becomes a great school of preparation for the higher order of the priesthood, the Melchizedek Priesthood.

The Lord, in making known to the Prophet Joseph the powers and the rights of the priesthood, indicated in the 107th section of the Doctrine and Covenants: "Why it is called the lesser priesthood is because it is an appendage to the greater, or the Melchizedek Priesthood, and has power in administering outward ordinances." (D. & C. 107:14.) This statement of the Lord to the Prophet Joseph has provoked some thinking on my part, particularly as the priesthood is related to Latter-day Saint homes. If every Latter-day Saint home were in order as it should be, the head of that home would be one holding the Melchizedek Priesthood, the priesthood after the order of the Son of God, and all the sons in that home the age of twelve and over would hold the Aaronic Priesthood, an appendage to the higher priesthood.

It occurs to me that after all, a son is an appendage to his father. He is a part of his father, and how glorious it is to contemplate the relationship of father and son in connection with the holy priesthood of the Lord Jesus Christ. As the Aaronic Priesthood is an appendage to the Melchizedek Priesthood, the son is an appendage to his father, and hence they become one in the work of the Boy of Nazareth.

ONE of the evidences of the divine origin of the priesthood is in its organization. Standing at the head of the Aaronic Priesthood in every ward as the presidency are three high priests, constituting the bishopric of the ward. The young men of the church come in contact with and immediately under the direction of these common judges in Israel, these men who are endowed with inspiration from on high to guide and direct the destiny of these young servants of the Lord Jesus Christ. The bishop, according to divine revelation, stands at the head of the priests' quorum, the Lord making it known to Joseph Smith: "Also the duty of the president over the Priesthood of Aaron is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants—This president is to be a bishop; for this is one of the duties of this priesthood." (D. & C. 107:87, 88.) This is as it should be, for as a boy passes from adolescence to young manhood, the Lord's servant, the bishop, becomes his counselor, becomes the president of the priests' quorum to which he belongs, preparing him to function in the office of a priest as did John the Baptist of old, and eventually

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so qualifying him that he may receive the Melchizedek Priesthood.

As with a bishop, so with his first and second counselors. These men constitute a part of the presidency of the Aaronic Priesthood of a ward. Therefore, the first counselor should be intensely interested in the welfare of teachers or deacons and the same applies to the second counselor, affording a training for the twelve-year-old and the fifteen-year-old boy which will qualify them to receive higher offices in the Aaronic Priesthood.

The bishopric of the ward participates in all of the steps which mark a young man's spiritual progress. First, in fast meeting, under the direction of the bishopric, the infant boy is presented to the Lord to receive a father's blessing and a name. Second, the bishopric directs his baptism, and in fast meeting assembled, directs his confirmation. Third, the priesthood is conferred upon him under the hands of the bishopric, as Aaron conferred it upon Joseph Smith and Oliver Cowdery. Fourth, the bishopric recommends him for advancement to the Melchizedek Priesthood. Fifth, the bishopric recommends him to the First Presidency for missionary service. Sixth, the bishop of the ward issues a certificate of worthiness in evidence of clean, sweet living, which permits the young man to enter the house of the Lord to receive his endowments and be sealed to his life's mate for time and eternity.

As we contemplate the relationship established by the divine priesthood of the Lord Jesus Christ between young men and the bishopric of the church, it should be a great source of inspiration and motivation, not only to youth but to parents and the men who preside over the Aaronic Priesthood, parents and members of bishoprics cooperating together to the end that these young men may become more than the Jewish boy at twelve, a son of the law, but instead well-trained, devoted, faithful servants of the Lord Jesus Christ.

No young man can render service in the Aaronic Priesthood sincerely without feeling the influence of the Boy of Nazareth. For example, the deacon who participates in the administration of the sacrament must think of the fact that Jesus Christ was the first to pass the sacrament to the congregation. It should have a beautiful and sacred influence upon the mind and heart of every deacon.

The ordained teacher, whose right and duty it is, as the Lord indicates in the 20th section of the Doctrine & Covenants, verse 53, "to watch over the church always, and be with and strengthen them," is afforded a magnificent opportunity in connection with their Melchizedek Priesthood companions in watching over the flock and particularly in training young men in the great art of teaching the divine laws of

the gospel. He learns to express himself freely, and in preparing a message for the people, he unconsciously converts himself to the great truths of the restored gospel. Again this duty of teaching the people follows the example of the Boy of Nazareth, for he was the Great Teacher.

The office of a priest is one of the most inspirational offices of the entire priesthood because of the duties involved. To kneel at the sacrament table and utter the revealed blessings on the bread and water as Christ repeated them before His assembled apostles should inspire a young man to the most high and noble motives and impress upon him the necessity of living a sweet, clean life. The privilege of performing the ordinance of baptism is one which must impress upon the young priest the reality of the priesthood and the authority that it carries, for no young man could utter the revealed baptismal prayer without feeling that he has indeed been commissioned of Jesus Christ. With uplifted hand, he declares to the candidate and to the world, "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The utterance of the prayer gives him the assurance, the testimony, that his authority is valid, that the visitation of John the Baptist was a reality, and that the priesthood he holds was handed down from John the Baptist through Joseph Smith.

The Aaronic Priesthood affords the privilege of service, and with that service there comes a fundamental training in priesthood work to the end that some day these young servants of the Lord will receive their priesthood inheritance, namely the Melchizedek Priesthood, which priesthood is after the order of the Son of God. In the minds of the Presiding Bishopric, there is no question but what this sacred privilege of priesthood service will inculcate into the hearts of these youthful servants a testimony of the restored gospel, and they will become thoroughly familiar with the fundamental principles of the plan of life and salvation. They are taught to be clean in body and mind by observing God's law of health and to observe the law of dependability, for an assignment to pass the sacrament, to teach the people, to bless the sacrament, or to baptize someone is equivalent to keeping an appointment with Jesus Christ. The lesson of rendering service unto others exemplifies the second part of the first great commandment, "Love thy neighbor as thyself." The payment of tithing is a manifestation of their desire to return to the Lord his portion for the building up and sustaining of his kingdom here upon the earth. Participation in the welfare program affords a training and experience that will qualify them fully for the carrying on of this most important work when they obtain a place in the Melchizedek Priesthood.

A GREAT deal is said about the problem of juvenile delinquency, but how often do we consider that in our hands rests the solutions and the implements whereby the youth of Israel can be so trained that they will accept the declaration of the Boy of Nazareth, "Wist ye not that I must be about my Father's business?" Any young man trained properly and fully in the Aaronic Priesthood will so live that his parents will never be plagued with any kind of problem in juvenile delinquency. An illustration of what priesthood training will do for a young man supported by excellent parents came to my attention in a recent conference wherein a young man was invited to speak. He said:

Brethren and sisters, in two days I will be eighteen years of age, and you know what that means to me. I expect to be inducted into the armed services of my country. To many this seems a hard thing for one as young as I, but it is easy, for there burns in my heart a testimony of the divinity of this great work, and because of that testimony, my heart is filled to overflowing with gratitude for the many blessings the Lord has so generously bestowed upon me. I'm grateful for my beloved parents, grateful for the priesthood I bear, and grateful for the knowledge that should my life be taken in battle, I shall return to him who gave me life. I'm grateful for the opportunity of mortality, and the spirit of testimony which whispers to me that I shall again have my father and mother and that the privilege of serving the Lord on the other side shall be made available to me.

The attitude of this young man, his testimony, his cleanliness, his implicit faith are all the results of a splendid home and his loyal devoted service in the cause of the Boy of Nazareth.

Bishops preside over young men from twelve to twenty-one years of age, but there is another great army of 36,880 men over the age of twenty-one in the wards and stakes of the church, still holding the Aaronic Priesthood. It is needless to point out to you that they, too, are your responsibility and mine, and these souls are precious in the sight of the Good Shepherd. There devolves upon us the responsibility to so motivate them and inspire them to the end that they will qualify and make themselves worthy to receive the Melchizedek Priesthood and all of its attendant blessings.

The future of the church depends upon the youth of today. Their leadership will be no more effective nor efficient than that for which you and I qualify and train them.

May we inspire every boy and young man who comes under our direction to so live the gospel and feel the importance of the priesthood that the young sisters, the companions of these boys and young men, will also be influenced to live righteously. Then, at some future date, because of their virtuous lives, these young men and women will enjoy the blessings of the priesthood together with their life's companions. May the Lord bless us to the end that our efforts in behalf of these young servants of the Boy of Nazareth may

bring into fruition his statement, "Wist ye not that I must be about my Father's business?" which I humbly pray will be the blessing not only of the Aaronic Priesthood but of the Melchizedek Priesthood and every mother and every daughter in Israel.

HAROLD B. LEE

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would be if the bishops of wards and the presidents of stakes who have chaplains or our coordinators from their stakes now serving with the armed forces would write out that message and ask that they include it in their publications so that every boy in the service might have the chance to have the words and the power of that blessing.

Here was the description of some of the conditions of four hundred fifty of our boys who were in that African and Italian area:

Two of our brethren in the infantry were killed during the month on the beachhead. The base censor has informed us that their names may not yet be divulged. I recall the last time I saw them. It was at a sacrament service in a make-shift medical dispensary in a town taken a short time previously. One of them administered the sacrament. Our pioneer forefathers used to sing, "And should we die before our journey's through, happy day, all is well. We then are free from toil and sorrow, too, with the just we shall dwell." Those appropriate words, "Come, Come Ye Saints," seem to particularly apply to our day. It probably will be welcome news that _____ who was formerly reported missing in action is now definitely known as a prisoner of war in Germany. _____ is in the hospital convalescing from a shell fragment wound in his leg. Lieutenant _____ who was referred to last month as being grateful for escaping with his life when a German one hundred fifty millimeter shell struck his truck and failed to explode, is this month spending time in a hospital recuperating from the after-effects of the thunderous jolt. _____ has been released for duty again after recovering from an encounter with a shell fragment. _____ is still having his injured foot looked after by the medics but expects to be returned to duty shortly. _____ had a brief career on white sheets while getting over the effects of a mortar shell piece that crashed through his helmet and grazed his scalp. _____ fell down an eight-foot well shaft one dark night recently while under the range of enemy guns. _____ is being treated for shrapnel under the arm. _____ is being treated for frozen feet. Three other L.D.S. men have been hospitalized for minor illnesses and so on.

Then he quotes two brief statements from two of our boys who have written from distant stations:

An artillery shell landed where I had most recently been. I don't know whether it was luck or inspiration that caused me to move, but whatever it was I am mighty thankful.

And another said this:

I have one of those pocket editions of the Book of Mormon. I have just completed reading it and let me say it is the best book I have ever read. I was astounded at the wonderful prophecies it contained. My tes-

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timony has certainly been increased since I read the Book of Mormon. I can sincerely say the gospel means more to me than anything else in all the world.

WHEN I see the faith that such of our young men are exhibiting I say likewise, thank the Lord for the power of the gospel that they have had to guide them and keep them safe. I contrast the words written into this statement of the young student, in expressing a disbelief in a heavenly reward, with the picture of a young man who stood on the prow of the vessel going over toward the invasion coast. As the ship neared the coast within two hours' distance the men were becoming very nervous. The commanding officer was anxious as to the results of the mental strain upon the men. This young man stepped forward and said,

"Would you mind if I talk to the boys a few minutes?" And one who heard his voice wrote home to his father, a business man in the east, not a member of the church and said, "Father, that boy talked to us for two hours, just a young man. He told us that even if our lives were taken and we had lived good clean lives, we need not be concerned, because God had a reward for the faithful, and we weren't dead actually, but we lived again and our spirits were more active than they could be here in mortality." He said, "Father, when I inquired of that young man as to who he was, I found that he was a member of the Church of Jesus Christ of Latter-day Saints."

In my home the other night, I had a young man who spent eleven months in the Aleutian Islands, discharged because of shell-shock and injuries, recently baptized a member of the church. He told of having met some of our boys up in the Aleutians, who invited him to come up to their Sunday School. He said to me:

Brother Lee, the nearest thing I can describe in comparison to my feelings as I stood with those boys and worshipped with them, was a feeling I used to have as a little child when I clung to the knees of my mother so that I wouldn't fall. Now the gospel has meant just that to me, I cling to it as I used to cling to my mother, so I will not fall.

As I saw this young man shattered somewhat and in a highly nervous state, because of the recent shell-shock, and in his physical disability I thought of the many thousands of our boys who may come home to us, some of them maimed and wounded as he, many of them wounded in their hearts, hurt in their thinking, and all of them needing sympathetic understanding and direction. I am asking this body of priesthood—are we recognizing our responsibility as priesthood quorums of the church to be the stay and the guide to these boys as they are now in service and to be that agency that will welcome them back into the fraternity of civilian life.

As I thought of my own childhood experience and that which induced faith within me, I remember that in our

sacrament meetings we didn't expect those from outside the ward to come and speak to us except on special assignment. Every man was expected to prepare himself so that when called he could stand up, as they said, "and give a reason for the hope that was within him," and I remember their testimonies. I remember their doctrinal discourses. I remember how I as a boy, grew upon that kind of spiritual food. I am asking today, are we partaking of a modern trend that makes of our sacrament meetings little else sometimes than a place for political discussions or for concerts? This is a place and a time when we ought to do more to teach the plain simple doctrines of the gospel than we have ever done before. Our ward teachers should be prepared to go out into the homes of those who have not been privileged to come to sacrament meetings. So in all our activities may we be faithful. May we be as the teachers of Zion. May we be as the apostle Paul said to the Corinthians:

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And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you, save Jesus Christ, and him crucified.

And I was with you in weakness, and in fear, and in much trembling.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

That your faith should not stand in the wisdom of men, but in the power of God. (1 Cor. 2:1-5.)

As the leaders of Israel, may we so study and prepare ourselves that we, like the Apostle Paul, may preach the doctrines not of the world but the doctrines of the Lord Jesus Christ, that the faith of Israel might not be builded on the wisdom of man but on the power of the Lord Jesus Christ, I humbly pray in his name. Amen.

OSCAR A. KIRKHAM

Of the First Council of the Seventy

Address delivered at the Friday afternoon session of the 114th annual general conference, April 7, 1944, in the Tabernacle

I PRAY that I may enjoy the blessings of the spirit of the Lord. After thirty-one years in service with the youth of this church it has been of great interest to me today to hear so much said about youth. Recently at one of our stake conferences one of the leaders of the stake said to me, "Brother Kirkham, after the morning meeting I wish you would take the opportunity to walk home with my son. I wish you would have a little talk with him. He is not



OSCAR A. KIRKHAM

going to his Sabbath School, and I wish you would have a chat with him." So I looked for the opportunity. I took the chap by the arm, and we started down the street toward the home. I thought a very good approach would be for me to say: "You know, you have a great father, a fine man," and so I started out with words like these, and then the boy immediately turned to me and said: "Brother Kirkham, I wish you would talk to my father for me. In all my life he has never been with me to a movie. He has never taken me with him. I haven't even had a game of checkers with him. I would

appreciate it." Well, we began to talk about other things.

I handed my own daughter recently, one of our new publications in church literature and calling her by name I said, "Here's a fine book. Hope you'll read it and enjoy it." She took the book; then placed it over on the piano and said: "I'll tell you, father, I don't want that book. I want to talk with you," and I heard something that pierced my heart.

I recently went through the southern states mission and on a number of occasions we had banquets given in honor of the Aaronic priesthood. In one of the very large cities of the southland they invited in the mayor of the city, the judge of the juvenile court, and other dignitaries to the banquet. I will never forget when I saw the judge of the juvenile court come in. He was smoking a large pipe. He came rather courageously up to the front, a fine southern gentleman, and he came as I suppose he came to many other banquets on other occasions like this. He joined his friends and the city commission, and the mayor of the city up at the front. In a few moments the program began and a boy arose and said: "I have been asked to speak about the Aaronic priesthood. I am so happy to know that the Lord has favored me to hold the Aaronic priesthood, this great blessing of my Heavenly Father to me, to hold his holy priesthood. You know, I can't smoke; I can't drink, for I hold the priesthood of God," and then I saw the juvenile judge take his napkin and without much notice, cover his pipe.

Brethren, I wonder if we are fair. I wonder if it is fair to say it is juvenile delinquency. Maybe it's juvenile judge, and father delinquency. Maybe that's the truth. Of course some are delinquent, but I want to appeal to you to

have faith in them. I am thrilled by the faith of the youth of this church. I feel in my heart definitely it is the greatest generation. They have come to fulfill destiny. They have come to do a work that challenges the greatest of spirits and I feel they are doing it. Oh, yes, some of them falter—there is a fringe. Surely, there always will be.

I WENT to the university yesterday, after our afternoon meeting, and met four hundred fifty fine youths. A member of the faculty of that university said: "Kirkham, I've had a great time today. My, how thrilling it is to meet the youth of this generation!" Then he told me how they challenged him in his class rooms.

Did you hear that young man who came home from the South Seas, not long ago, and when Sunday came he said: "Father, Mother, let's go to church today." And the father turned to him and said, "Say, that is rather new. You've never invited me to go to church before." "Well," said the young man, "I had a great experience, Father, down in the South Seas. One day I was trading with a black man. He had a fine piece of carved ivory, and I was giving him a piece of jewelry in exchange, and he handed the ivory over to me and then said, 'Are you sure you will be happy with this trade?' and I said to him, as I caught the meaning of his deeper thought, 'What makes you ask me that question?' 'Oh,' said the black man, 'A few years ago a missionary came to this island, and he told me the story of Jesus of Nazareth, and he told us if we had real happiness it must come from within.'"

"Well," said the young man to his father and mother, "I want some of that. I want what the black man had. I want that in my life." They went to church.

I sincerely feel that 1944 will probably be one of the greatest years in all recorded history, and I try to say those words very thoughtfully. From what has been said by our commanding officers of the armed forces of the allies and what has been said by thoughtful men, this is to be truly a great year. I do not know when battles shall cease, but the leaders all declare this is the hour of destiny.

We are facing a great election in the United States, and men are going to be tried. We have positive opinions in America. I hope we always will have, and that we will understand each other when we speak freely in the defense of our ideas. We must learn to live together and face truth and speak it as God gives us light.

I appeal to you, my brethren, and I talk most to myself, may God help us that we shall have faith in youth. May we live worthy of their leadership. May we search deeply into our own lives for the troubles about us, and may God give us strength to go to him humbly in

prayer and obtain his spirit, for with that spirit we shall be powerful in their sight, to our own satisfaction, to the glory of God and the furtherance of this great work for which I humbly pray in the name of Jesus Christ. Amen.

JOHN A. WIDTSON

(Continued from page 280)

soon after Christ, when Peter himself was inclined to believe that the gospel was for a limited few, in a limited place, until God himself, by revelation, taught Peter that God's work is for all the world and all who dwell upon it, who have dwelt upon it, and who shall dwell upon it.

It was at this conference that the Prophet—(I wonder sometimes if he foresaw that in three months he would be martyred)—bore down on the people to finish the temple, and to secure their endowments, as among the most important things for them to do.

At this conference, missionary work was also stressed. Brigham Young and Hyrum Smith both discoursed earnestly on missionary work.

As I read the minutes of the conference, I said to myself: "These teachings are like those of 1944—the same subjects, objectives, and requirements, and the same obligations, and the same eternal truths to guide us in our work."

It was in this conference that the revelation came relative to stakes. Stakes of Zion had been organized before, but the Prophet said on this occasion:

"I have received instructions from the Lord that henceforth wherever the elders of Israel shall build up churches and branches unto the Lord throughout the states, there shall be a stake of Zion organized."

He mentioned specifically that in course of time stakes should be organized in New York City and in Boston. Part of that prediction is already fulfilled, for we have a stake in New York.

It was a great conference. But, the Latter-day Saints have ever been willing to apply eternal truths to everyday needs. You recall that Elder Lee said that we are a practical people. We believe that the great things of life begin here, today, and that we have the right to enjoyment and happiness, today, as in the great day to come.

So, the Prophet, during his last year, spoke frequently upon practical matters. I have not the time to discuss his views relative to the building of a commonwealth, the relationship between industry, agriculture, and manufacturing. That which he said is good reading today, and might be read with profit by the empire-makers of today.

One thing which he said, as he looked into the future, refers to us, I believe. He said:

"I prophesy, in the name of the God of Israel, anguish, and wrath, and desolation, and the withdrawing of the

spirit of God await this generation until they are visited with utter desolation."

Can you pick up a paper today, reporting great cities destroyed, countryside laid barren, without feeling that the Prophet spoke as a prophet. He not only looked into the next day, but into the years to come, and into the ages that lie before.

But in the spirit of the gospel, he set about at once to find a solution, for coming distress. This is what I found. I found three principles that appeared to be a solution of the world's troubles, but specifically and particularly pertaining to the United States. He was thinking about the United States—they were living in the United States at that time; they had problems within the States.

First, the Prophet laid down certain foundation principles.

"It is our purpose to build up and establish the principles of righteousness, and not to break down or destroy." That had a tremendous meaning. We seek to establish righteousness—yes; but we are not destroyers; we are builders. We accept all good, that has come down through the years.

And he continues:

"And I proclaim, in the name of the Lord God Almighty, that I will fellowship nothing in this church but virtue, integrity, and uprightness."

To a man seeking for Mormonism in a nutshell, perhaps these two statements would be a good offering. Upon such a platform the Prophet, in the midst of persecution, could be calm, unruffled, and could carry forward steadily the work of the Lord.

Second, he declared the necessity for full conformity with the Constitution of the United States. If we desire prosperity, we of this land must conform to the principles that lie imbedded in the Constitution of the United States. For, he said, through such conformity we shall win liberty of conscience, and protection for the weak and for the oppressed. Without the preservation of this right and protection, there is no true freedom. The church has ever fought for the untrammelled conscience. The great welfare program is but the working out of the principle inherent in the gospel; that the weak and the oppressed shall be protected. These principles embody the very spirit of the church.

Third, he laid down a principle which comes home to us this year. Brother Kirkham barely mentioned it. It so happened that in 1844 there would be a presidential election the following fall, and the Prophet and others spoke about the problems of that election. Hyrum Smith, the fellow-martyr of the Prophet, delivered an impassioned sermon, giving no quarter whatever. I shall read a passage or two:

We engage in the election, the same as any other principle; you are to vote for good

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men, and if you do not do this, it is a sin: to vote for wicked men would be a sin. Choose the good and refuse the evil. Men of false principles have preyed upon us like wolves upon helpless lambs. Damn the rod of tyranny; curse it. Let every man use his liberties according to the Constitution; . . . we want a president of the United States, not a party president, but a president of the whole people, for a party president disfranchises the opposite party. Have a president who will maintain every man in his rights.

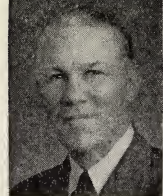
FRIDAY EVENING SESSION

NICHOLAS G. SMITH

Assistant to the Council of the Twelve

Address delivered at the Friday evening session of the 114th annual general conference, April 6, 1944, in the Tabernacle

My brethren, this is an inspiring sight. With you I have rejoiced in the proceedings of the conference thus far; President Grant's great message to us, and then the word that came that Brother Mark Petersen is to be the new apostle.



NICHOLAS G. SMITH

Some twenty years ago a young couple moved into the ward where I presided as bishop, and as I approached them and shook hands with them the young man said, "This is my wife, Marr, and I am Mark Petersen," and I said, "I hope you won't mar this Mark," and she said, "I won't," and you can well know that she hasn't, for truly she has been an inspiration and a blessing to this fine young man who is worthy in every way to hold the position to which he has been called.

I want to congratulate the presiding bishopric in the job they are doing for the youth of this church. A few weeks ago I was in Lyman Stake, and a young man by the name of Amber C. Davidson, a seventeen-year-old youngster was there taking part in the exercises at stake conference. Recently he was awarded a twenty-four-hundred-dollar scholarship by the Westinghouse people as showing the most scientific aptitude of any young man in America. Fifteen thousand seniors from high schools

Are not these three principles a part of the gospel of love, liberty and righteousness? Are not these voices out of the past for us of this day? I take it so.

We have written a great history. In it lie the principles of action that will redeem, reform, purify and cleanse this earth and the people who live upon it.

May God bless us and be with us as Latter-day Saints, and make us strong in defense of the truth, like unto Hyrum and Joseph Smith, asking and giving no quarter when truth is at stake. I pray, in the name of the Lord Jesus Christ. Amen.

had entered the contest, and this young Mormon lad won the scholarship. I am sure that the presiding bishopric had something to do with this. The house was well filled with lesser priesthood at that conference. These boys gain inspiration in all the things they have to do from the things that the presiding bishopric are doing for them. They learn to know responsibility, and I am grateful for the program that is being put into effect throughout the church. After this afternoon's session I met a lady from Los Angeles who was telling me that recently at one of her guilds a prominent lawyer was talking about the problems of youth. Much has been said about youth here today. I remarked that Brother Oscar Kirkham had said he didn't think it was a matter of the youth being delinquent, but it was a matter of parents who were delinquent, and she said, "Do you know, this lawyer said to us that in the community where he was, whenever a child committed a crime and there was a sentence imposed, the sentence was imposed upon the parents and they had to serve the time in jail, and that had reduced crime in their community down to two percent of what it had been." I think parents have something to think about.

RECENTLY, I received a letter from a mother saying, "Dear Brother Smith, would you mind looking up my daughter and getting her into some good home? Some weeks ago she wanted to go to Salt Lake. She is fifteen years of age. She really needs her father, but he is too busy with the sheep to give her much attention, but I raked up ten dollars and sent her to Salt Lake City"—to start out life at fifteen years of age. I began to check and the scent led me to the juvenile court; and there I discovered that they had found her and had her located and in their possession. When I asked what the difficulty was, they said she registered at a hotel which cost two and a half a day, and the second day she appeared with a soldier and continued on with that friendship and the hotel people permitted her to stay there until the hotel bill was seventeen fifty and finally they put her out, and she and this soldier registered in a Chinese place here in the city as man and wife; the father was too busy with his sheep to give any attention to his

daughter. Truly, parents are sometimes delinquent.

I thought, as Brother Joseph Fielding Smith was speaking about family prayer, of a little lady who, returning from her mission field, came to report to me; and I said, "That name sounds Italian." She said: "It is." I said, "Are your parents members of the church?" "Oh, no," she said, "Well," I said, "how is it possible for you to be a Latter-day Saint?" "Well," she said, "I went to work for a Mormon family, and the first evening I was there the father called the family in to prayer, and he asked one of the little youngsters to pray for the whole family, and do you know, Brother Smith, that little boy prayed for what he wanted, and I had never heard of such a thing as asking the Lord for what I wanted. I thought it was such good sense that I began to go to the Mormon Sunday School and finally became baptized. My parents objected rather strenuously, but finally gave consent, and then the good family with whom I lived offered to finance my mission, and I filled my mission and I have returned home and am going back to New Mexico to see what I can do with my parents." Truly, there are some who have family prayer, and isn't it a wonderful thing that such a result could come from the prayer of an eight-year-old child to cause one to join this church?

WE should be more exemplary, all of us. On this block there stands a temple dedicated many years ago; an institution that should attract all the members of the Latter-day Saint Church. The Prophet Joseph Smith was very explicit in his instructions in regard to temple work. Brigham Young declared it would be the greatest work performed by man on this earth. Each of the presidents of the church has been just as emphatic in the importance of temple work. Wilford Woodruff, to whom I listened as he offered the dedicatory prayer in the Salt Lake Temple, thus expressed himself:

We want the Latter-day Saints from this time to trace their genealogies as far as they can and be sealed to their fathers and mothers; have children sealed to parents and run this chain through as far as you can get it. This is the will of the Lord to his people. I pray God that as a people our eyes may be opened to see, our ears to hear and our hearts to understand the great and mighty work that rests upon our shoulders and that the God of heaven requires at our hands.

Lorenzo Snow and Joseph F. Smith have been just as emphatic. President Grant, who has been as fully awake to this responsibility as any of the others has said, "I do not ask anybody who is as busy as I am to go to the temple any more than I do. If you can get it into your heart and soul that this is one of the most important things you Latter-day Saints can do, you will find a way to do it. That is the one lesson above

DAVID O. McKAY

Of the First Presidency

Address delivered at the Friday evening session of the 114th annual general conference, April 7, 1944, in the Tabernacle

all others that I would like to impress upon you."

Notwithstanding these solemn admonitions by the presidents of the church, our people have not taken very much to temple work. I picked up an old report, 1940, I think it was, which showed that three hundred eleven thousand members had taken out their own endowments since the first endowments were given. The church now has, as you heard today, nine hundred thirty-seven thousand people in it—nearly a million—and less than one third of the membership who now live have taken out their own endowments since the beginning of the church; and yet we have temples built and building. They used to have seven sessions running in the Salt Lake Temple; now they have four, and many of them are not very crowded. Once in a while you will find a crowded session.

I wonder if it wouldn't be a good thing if the priesthood, the shepherds of the flock, would put into the hearts and the minds of the people and the membership of the church the thoughts expressed by the prophets of God, for you remember that the Lord was so concerned about this work that one night he sent an angel here to earth to talk to a boy. Three times that night he gave the selfsame message. "Behold," said he to this boy, three times that night and then again the next morning:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.

What a dramatic statement. Now, mind you, up to this time nothing had been said about baptism for the living. It seemed our Heavenly Father was so concerned about our fathers, our ancestors, that this was the message that seemed to be of the greatest import, that the priesthood was to be revealed and that the children's hearts should be turned to their parents or that the whole earth should be wasted at his coming. Brethren, let us think about these words that come direct from our Heavenly Father through his prophets. We are admonished to be awake to our responsibilities.

God bless us and help us to be wise, big and broad, that we won't get absorbed in just temple work or in any other one work, but that we may be interested in the things that the Lord wants us to do and put forth our every effort to see that our example shall be one that will be worth while to the flock over whom we preside, and as we do our part we will not need to worry about the children. God bless and inspire us and direct us in his priesthood to live as he would have us live in my prayer in Jesus' name. Amen.

IN the words of Peter on the Mount of Transfiguration, "it is good to be here." That exclamation expresses the feeling of Latter-day Saints whenever they meet in sincerity of purpose to worship the Lord.

Our souls are enriched, not only by what is said but by what is felt in just being together. I pray that I may be guided by that same spirit during the few moments that I stand before you.

One of the paramount duties, I might say the paramount duty of parents is to win and merit the confidence and respect of their children. Equally paramount in the life of a bishopric of a ward is to win and merit the confidence of the people of their ward. Too few parents have the confidence of their children. There are too few officers in the church who have the confidence of the members, particularly of the young people of wards and stakes.

I feel impressed to say a word about something which destroys that confidence. The Savior on one occasion said:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Then in strong condemnatory terms he said:

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. (Matt. 7:1-3, 5.)

The context of that scripture plainly indicates that the sin the Savior is condemning is the disposition to look unfavorably on the character and actions of others, which leads almost invariably to the pronouncing of rash, unjust, unlovely judgments upon them. Very often these judgments are formed on insufficient evidence, and after superficial observations, and people who form them and express them in the presence of children put poison into those children's minds. Parents who speak at the table against the bishopric, against a teacher, stake president, or any other officer of the church are, unwittingly, perhaps, but most assuredly lessening in their children's minds the respect and confidence in church authorities.

SLANDER—A DEADLY WEAPON

ONE of the most deadly weapons of warfare is the poison gas. Slander is to a child's confidence in church au-

thorities in undermining character what poison gas is to the physical body. Now, that is putting it strongly, but I believe it is true. We should avoid as poison "Slander whose whisper over the world's diameter, as level as the cannon to its flank, transports its poison shot."

Here is a letter that illustrates what I mean, about people's forming hasty judgment, judging without sufficient evidence. I hesitate to refer to it because in a way it is complimentary and also the writer has done what the Savior has asked us to do; viz, "If you have aught against your brother, go to him. Between thee and him alone, adjust your difficulty." But there are other elements in the letter which prompt me to read it to you as illustrative of this theme. I hope the writer will either hear or read what I am saying. Then, too, there may be others who may be thinking along the same lines as this writer.

To quote:

I am writing you in reference to the church statistics that are read from the stand in the April conferences every year and which are later published in Salt Lake newspapers. Some of my friends and myself have been rather puzzled by the figures as they are given out each year. We couldn't understand the tremendous growth in church membership since 1938 as compared to previous years. We have all kept the statistics since they were first published. One of my friends is a certified accountant. He was as puzzled as the rest of us until he discovered that although the number of children baptized in the stakes and missions and converts baptized in the stakes and missions had been added to the church membership, there had been no deductions on account of deaths in our church membership throughout the world.

Then follows this insinuation or accusation:

Of course we are all aware that this method is used by the Roman Catholic Church, but is it honest? According to figures recently released by the state board of health there were five thousand two hundred ninety-two deaths in Utah during 1943. Those figures are incomplete. We know we have a large church membership in Utah, also in Idaho and Canada and other parts of the United States. I think a conservative figure for the number of deaths in our church each year would be about five thousand. Whatever the actual figure, would it not be more honest to deduct the figures from our church membership instead of keeping dead men on our list? I am as anxious as anyone in our church today to see our membership grow, but I want to see it grow by fair means.

Then there is the venom, I don't know against whom:

Of course we can guess the name of the man who is responsible for the fantastic way of bookkeeping, but the less said about him the better.

GIVES ANSWER

It is that accusation and that indication of venom which prompts me to say what I am going to say.

I said to him:

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In your concluding paragraph you say you are as anxious as anyone in our church today to see our membership grow, but you want to see it grow by fair means. The implication in that statement, of course, is an insult to the church authorities, and the thought behind it is unworthy of any faithful Latter-day Saint. For your information I am pleased to give you the following regarding the gathering of statistics which may or may not be entirely accurate, but at any rate it is honest. I called up the presiding bishopric to ascertain the method of gathering the statistics. Each ward is supplied with what is known as Form E, which is a transcript of the record of ward members covering marriages, divorces, births, blessings, confirmations, ordinations, deaths and excommunications. At the beginning of every year the ward membership is broken down with regard to the priesthood members: high priests, seventies, elders, priests, teachers, and deacons, number of male members, number of female members, number of male children and the number of female children; and then right after that there are columns covering increases, those baptized, converts and children, those received from other wards, from missions, children blessed. Then follows decreases: Removed to other wards, removed to missions, deaths and removed from the record, children over nine not baptized. They are not counted as members. These are decreases. The total decreases are then subtracted from the membership as of January 1st, plus the increases of the year, the result of which is the exact membership of the ward as of December 31st of each year.

In the above paragraph you will see that every death is reported in the ward and deducted from the ward membership.

CONDEMNS ATTITUDE

Now, we commend this writer for his interest in the church, and his associates and the expert accountant, but we condemn the hasty conclusions of error and their conclusions that some men in the church have not been fair in giving out statistics. As I visualize the little group working and working, testing these figures I fancy I can hear unlovely remarks made. We are justified in that conclusion from that venomous statement about some man who, he implies, is not just strictly honest.

I don't know how many young people have heard that; but those who have, had poison put into their lives and the seeds of distrust sown in their thoughts toward church authorities. I know of nothing in our home life which will tend to influence young people to stray from the duties in the church or the path of virtue in the church so quickly and effectively as will fault-finding by parents; even talking carelessly about the weakness of bishops; even making slighting remarks about the Relief Society teachers who come, or laughing at the ward teachers' visits aren't effective. These things in the presence of children are like termites eating the foundation of your house, crawling up into the woodwork.

Parents, you may not see the evil effect of it all at once, but some time

later in life when you find the character undermined, you may wonder what is wrong. Then, too late, you may discover that termites have undermined the faith—the termites of slander, of fault-finding.

The Lord has warned us against fault-finding from the beginning. He said it is the teacher's duty to see that there is no backbiting or evil speaking.

A WONDERFUL ORGANIZATION

WHAT a wonderful organization the church is, and how in every detail the Lord seems to have marked out the danger signs, as well as he has shown the paved road to happiness and success.

I said the prime duty of parents is to win and to merit the confidence, the trust—the trust of their children. If you haven't it, you had better worry, you had better pray. You may lose them. One-third of the Lord's children turned away. They had their free agency. But let us pray to God to give us power to win the confidence of our children.

And bishoprics, you fathers of the wards—pray that you may have the confidence and trust of the people. And if you have aught against any, go to them.

There is a story told that a company of botanists seeking some special flowers up in the Canadian Rockies, came one day to a very rare flower down on the side of a cliff. To reach it they would have to retrace their steps and go back ten miles to come up from the valley below. Someone suggested that if they had a rope they could let a boy down to pick the specimens. That suggestion was prompted by the fact that a little boy had been following them for about an hour, watching them silently.

They got the rope and said:

Here, lad, we'll give you \$5 if you will put this rope around you and permit us to let you down to get those flowers.

Without saying a word the lad scampered off. They thought they had frightened him. He went to a house nearby and soon came back with a man by his side. Then the little fellow answered:

You may put that rope around me, and I'll get the flower, if you'll let my dad hold the rope.

God help us as parents and officers in the church to merit such trust of our boys and girls, I pray, in the name of Jesus Christ. Amen.

J. REUBEN CLARK, JR.

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relief. We heard of a case the other day that was tragic beyond measure. The mother, a widow, had deeded her property to her children; she had secured a gratuity from the state; and then the children sent her away from her home, away from the children, away from her friends, down to one of those boarding places here in this city, where they "take care" of old people—I put "take care" in quotes—for a consideration.

This poor old soul had been brought down here, torn away from the moorings of a lifetime, her friends, away from her children, to live in squalor, the charity ward of the state, while her children had her property.

When I think of your mother and my mother, who bore us, who went down into the valley of the shadow for us; when I think of how they nursed us, blood of their blood before our births, and fed us from their bodies after our births, when I think of their caring for us through all the sicknesses of childhood—I can remember five of us in one room sick with diphtheria, with no nurse but Mother; when I think of all the anxieties that they passed through over our upbringing, all the trials to keep us in the straight path, when I think of how they toiled for us far, far beyond their strength, cooking, washing, sewing, mending; when I think of all this, it seems a terrible thing to me that I would ask my mother to deed over to me the little property she had, and that then I should turn her over as a public charity charge on the state, while I ate up the little property I had barely induced her to give to me.

The Lord himself condemned such conduct in the Pharisees. He told the Jews that when they were seeking to avoid the responsibilities of the old commandment, "Honor thy father and thy mother," by bringing about some kind of legal situation where they no longer were responsible for the keeping of their father and mother, that they were violating the absolute commandment of God.

It seems to me, brethren, that there is a way to lead every child to "honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

Brethren: I would rather live humbly in a log hut, surrounded by my children, near my old home, among my old friends, than to live, torn away from all these, the charity inmate of a state palace.

THE CONSTITUTION

I WANT to say just one word about a subject that was touched today by Brother Widtsoe. I mean the Constitution of the United States.

I have expressed myself so often to this body of priesthood that I need go in no details about this. But I believe the Constitution was inspired. The Lord said so. The Prophet said so; and the prophets since Joseph have said so; and I am not prepared to consider the Constitution in any other light.

I believe God inspired the Constitution because he knew that without the guarantees which that Constitution carries as to personal liberty, his work could not be established on the earth. We sometimes hear: "Well, the Lord can inspire rulers to change the Constitution. He inspired the first Constitution, he can inspire changes."

I should like to point out to you that

in that inspired document, the Constitution, the Lord prescribed the way, the procedure by which the inspired framework of that Constitution could be changed. Whenever the Constitution is amended in that way, it will be an amendment that the Lord will approve; but whenever it is amended in any other way than he prescribed, we are not following the commandment of the Lord and must expect to lose our liberties and freedom.

The Constitution was framed in order to protect minorities. That is the purpose of written constitutions. In order that minorities might be protected in the matter of amendments under our Constitution, the Lord required that the amendments should be made only through the operation of very large majorities—two-thirds for action in the Senate, and three-fourths as among the states. This is the inspired, prescribed order.

But if we are to have an amendment by the will of one man, or of a small group of men, if they can amend the Constitution, then we shall lose the Constitution; because each succeeding person or group who come into a position of place and power where they can "amend" the charter, will want to amend it again, and so on until no vestige of our liberties shall remain. Thus it comes that an amendment of our Constitution by one person or by a group is a violation of the revealed will of the Lord to the church, as that will is embodied in that inspired Constitution.

Brethren, let us think about that, because I say unto you with all the soberness I can, that we stand in danger of losing our liberties, and that once lost, only blood will bring them back; and once lost, we of this church will, in order to keep the church going forward, have more sacrifices to make and more persecutions to endure than we have yet known, heavy as our sacrifices and grievous as our persecutions of the past have been.

MAY the Lord give us a desire to serve him. May he give us a spirit of oneness, between the ward bishoprics and their members, between the presidents of stakes and their bishops, between the presidents of stakes and the general authorities, and between the general authorities and the president of the church, the prophet of God, his prophet, seer, and revelator, and so sustained by us, who are the priesthood leadership of the church in conference assembled. This oneness must be on the revealed will of the Lord to the president of the church, as proclaimed by him. No other oneness can bring us safety and security, and in no other oneness can we go forward building the church and bringing salvation to mankind.

God bless us all, give us his spirit, and help us so to live that the Holy Ghost may be our constant companion, help

us always to walk down the straight and narrow way, give us always the knowledge of the truthfulness of the

gospel and a reverence for our prophet, seer, and revelator, I humbly pray, in the name of Jesus Christ. Amen.

SUNDAY MORNING SESSION

DAVID O. McKAY

(Continued from page 273)

the promise: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

The gospel, "bids the strong bear the burdens of the weak, and to use the advantages given them by their larger opportunities in the interest of the common good, that the whole level of humanity may be lifted and the path of spiritual attainment be opened to the weakest and most ignorant," as well as to the strong and intelligent.

V. The Standards of Life

Finally, since Jesus was the one perfect man who ever lived, as he, in rising from the dead, conquered death, and is now Lord of the earth, how utterly weak, how extremely foolish is he who would wilfully reject Christ's way of life, especially in the light of the fact that such rejection leads only to unhappiness, misery, and even to death.

What a more delightful world this would be if, for example, men earnestly strove to apply Christ's advice: "If ye have ought against a brother, go to him." Or, again, his admonition: "seek first the kingdom of God and his righteousness," which means, simply, be not so anxious about worldly things as to make them of superior worth to spiritual attainment.

The Savior condemned hypocrisy and praised sincerity of purpose. Keep your heart pure and your actions will be in accord therewith. Social sin—lying, stealing, dishonest dealing, fornication, and the like are first committed in thought.

Jesus taught that an unsullied character is the noblest aim of life. As John W. Powell aptly says:

Not possessions, nor fame, nor honor; not success nor prosperity; not physical pleasure and ease. . . . None of these can completely satisfy the human spirit; nor fulfil the highest demands of life.

No man has attained who has not become a good man, pure and loyal and true of soul; whose character, though bought at the cost of all the common aims of existence, will stand the test of every temptation and bring him into communion with the divine.

Herein, brethren, lies the true source of the testimony: "I know that my Redeemer lives." No man can sincerely resolve to apply in his daily life the teachings of Jesus of Nazareth without sensing a change in his nature. The phrase "born again" has a deeper significance than what many people attach to it. This changed feeling may be indescribable, but it is real.

Happily the person who has truly sensed the uplifting transforming power that comes from this nearness to the Savior, this kinship to the living Christ.

I am thankful that I know that Christ is my Redeemer.

EASTER is a sacred day, a day of thanksgiving and divine worship. It is not a day just for rejoicing because of the opening of springtime, not merely an opportunity to display beautiful hats and fine clothing—it is an occasion for the expression of gratitude to God for having sent his only Begotten Son into the world, to be "the way, the truth, the life," to declare the eternal truth that "Whosoever believeth in him should not perish but have everlasting life."

When Christians throughout the world have this faith coursing in their blood, when they feel a loyalty in their hearts to the resurrected Christ, and to the principles connoted thereby, mankind will have taken the first great step toward the perpetual peace for which we daily are praying: Reject him and the world will be filled with hatred, and drenched in blood by recurring wars.

MODERN REVELATION

Confirming the irrefutable testimony of Christ's early apostles, the Church of Jesus Christ proclaims the glorious vision of the Prophet Joseph Smith as follows:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

And this is the Gospel, the glad tidings, which the voice out of the heavens bore record unto us—

"That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

That through him all might be saved whom the Father had put into his power and made by him. (D. & C. 76.)

CONCLUSION

BRETHREN and sisters: As Christ lived after death so shall all men, each taking his place in the next world for which he has best fitted himself. The message of the resurrection, therefore, is the most comforting, the most glorious ever given to man, for when death takes a loved one from us, our sorrowing hearts are assuaged by the hope and the divine assurance expressed in the words:

"He is not here: he is risen." Because our Redeemer lives so shall we. I bear you witness that he does live. I know it, as I hope you know that divine truth.

May all mankind some day have that faith, I pray in the name of Jesus Christ. Amen.

(Conference continued on page 338)

DURING the period from 10 to 10:30 a.m., the regular Sunday morning nationwide broadcast of the choral and organ music and brief spoken comment was presented as part of the general conference proceedings. This program, which will complete its fifteenth year of continuous nationwide broadcasting in July of this year, was presented by the tabernacle choir and organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City, and was presented as follows:

TABERNACLE BROADCAST

Sunday, April 9, 1944

(Organ began playing "As the Dew," and then the organ and choir broke into "Gently Raise" singing words to end of second line from which point choir hummed for announcer's background to end of verse.)

Richard L. Evans: With the passing of another seven days, we welcome you once more to Temple Square in Salt Lake City, as music and the spoken word are heard again from the "crossroads of the west." At this hour Columbia presents the 769th nationwide performance of this traditional broadcast, now in its fifteenth consecutive year.

The Tabernacle Choir is conducted by J. Spencer Cornwall. Alexander Schreiner is at the organ. The spoken word by Richard Evans.

On this Sabbath on which we commemorate the resurrection of Jesus the Christ, the choir opens with the singing of an anthem by Saint Saens, "Arise, Shine, Thy Light Is Come . . . the glory of the Lord is risen. . . Behold thy king cometh unto thee."

(Choir sang, "Arise, Shine, Thy Light Is Come.")

Evans: A hymn in keeping with the Easter theme is sung now by the Tabernacle Choir, with arrangement by J. Spencer Cornwall, words by Eliza R. Snow and music by Thomas McIntyre—"How Great the Wisdom and the Love that filled the courts on high."

(Choir sang, "How Great the Wisdom and the Love"—McIntyre.)

Evans: Alexander Schreiner at the Tabernacle organ brings now to this Temple Square hour the "Grand Chorus Dialogue," by Gigout.

(Organ presented "Grand Chorus Dialogue"—Gigout.)

Evans:

"REMEMBER HOW SHORT MY TIME IS"

TO see death gently pronounce its benediction upon a fulness of years, to see its merciful hand remove the infirmities of one who has traveled long and become weary of the journey, is a hallowed experience—but to see death

BROADCAST

hover near the fairest youth of many lands and make its choices from among them is quite another thing—youth, whose lives are crowded with plans and prospects—youth, who should be confident in the promise of many days to come, but who, paradoxically, live as though they had less time than the aged. "The days of his youth hast thou shortened. . . How long, Lord? wilt thou hide thyself forever? . . . Remember how short my time is." (Psalm 89:45-47.) Thus spoke the Psalmist—and in tragic despair the story might there end, except for the assurance of Easter, which our world needs now more than ever before in its uneasy history. . . . "Remember how short my time is." . . . Time is short, whether you're twenty or whether you're eighty. "A thousand years in thy sight are as yesterday when it is past. . . Thou carriest them away as with a flood." (Psalm 90:4, 5.) . . . "For tomorrow we die." . . . But we don't! Life goes on—here and now for most of us, and if not here, then somewhere else—not with forgetfulness, but with acute memories of all that has been, and with the promise of all cherished things renewed. . . . "Remember how short my time is." . . . To youth pressed for time, to youth in a generation of uncertainties, we say: Live your lives as though they would continue forever—for they will! And this assurance leaves room in life only for the things we would be proud to acknowledge no matter how long we lived—and it leaves no cause for crowding years into days, blindly and breathlessly; no place for questionable short-cuts, or for the cheapening of any part of life because time may be short. Time is spent quickly for all of us, whether we're old or whether we're young. . . . "But tomorrow we live"—according to the promise of him who died that men might live.

(Choir sang "Alleluia"—Mozart.)

Evans: From the choir we have heard "Alleluia" from the Motet "Exsultate, Jubilate," by Mozart.

And now from Temple Square we present variations on the theme "Redeemer of Israel," as arranged by the organist.

(Organ presented fantasy on "Redeemer of Israel.")

Evans: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father—that by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." "We will sing of the Lord now victorious! All the terrors of death were in vain! Let us sing of the Christ ever glorious: He is rising in glory to reign."

Choir sang, "Lord Now Victorious"—Mascagni from "Cavalleria Rusticana.")

Evans: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. Believeth thou this: Yea, Lord, I believe."

(Organ theme: "As the Dew.")

Evans: This Sabbath hour from the Crossroads of the West is ended. Until we beckon your thoughts again unto the hills, may peace be with you, this day and always—even that peace offered by him who is the Prince of Peace, who will come yet again as he has promised.

This concludes the 769th nationwide performance of this broadcast from the Mormon Tabernacle on Temple Square, presented by the Columbia network and affiliated stations, originating with Radio Station KSL in Salt Lake City.

As the voices of the choir and organ fade within these echoing walls, so will they return at this same hour next Sunday over Columbia stations, from coast-to-coast, continuing the fifteenth year of this traditional broadcast from Temple Square.

The singing of the Tabernacle Choir was conducted by J. Spencer Cornwall. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

This is CBS—the Columbia Broadcasting System.

ALBERT E. BOWEN

(Continued from page 283)

ter draw strength from the assurance that the life of her loved one has not failed. Perhaps, within his finite limitations, in a weak similitude of the great vicarious offering of the Lord for the redemption of the race her boy, too, has given his life, a vicarious offering. For in this world he himself will never reap the fruits of his own sacrifice.

As such mother sits alone with her anguish and reviews the events of the life of her martyred son there may unfold before her vision the scroll upon which are written the experiences of Mary, the mother of the Son of God, and from the final triumph of his life she may draw the sustaining power of hope and faith; for the resurrection is as universal as the race.

Its bringing about was the great crowning achievement of Christ's life. To that consummation its whole course had been directed. As he approached the time of his agony, he said, "but for this cause came I unto this hour." (John 12:27.)

"And I, if I be lifted up from the earth," said he again, "will draw all men unto me." (John 12:32.)

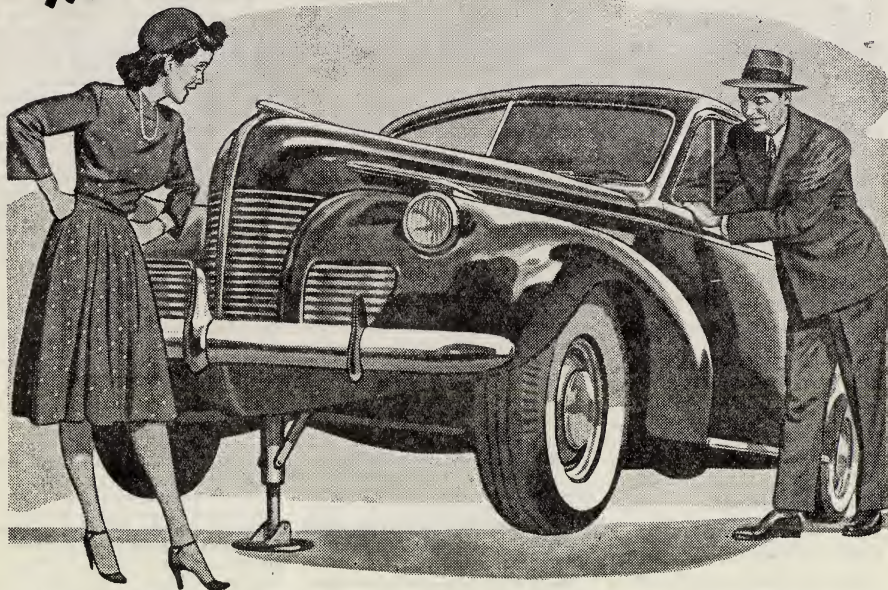
Further he told his disciples: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12:24.)

So his death and burial and resurrection from the dead bears fruit in the raising of all who die. That was the whole burden of the message of the disciples.

Paul, standing in bonds before Agrippa said:

(Continued on page 340)

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ALBERT E. BOWEN

(Continued from page 338)

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. (Acts 26:13-15.)

THESE are not the words of an unlettered man, nor of one infatuated by living under the spell of the powerful personality of Jesus, or deluded by the stories told of him by his admirers. For by his own confession Paul had lived a Pharisee, the strictest sect of his religion, they who had been the subjects of the Lord's severest chastisements.

He hated the Christians with a bitter hate. He had testified against them when they were condemned to death; had hounded them from city to city, thrown them into prison, compelled them to blaspheme, and had vilely persecuted them. He was on such mission to Damascus when the light appeared before him in the way and he heard the risen Lord's voice. The reality of his experience—the sincerity of his conversion—is attested by the devotion of his subsequent life, enduring shipwreck, privation, persecution, chains, and finally death for his testimony of the reality of the atoning sacrifice of Jesus. With faultless logic he wrote to the Corinthians:

Now if Christ be preached that he arose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

But now is Christ risen from the dead, and become the firstfruits of them that slept. (I Cor. 15:12-20.)

That doctrine is the center and pivot of Christian theology, the foundation of the Christian religion, the very basis of Christian hope. Strip that dogma from your creed, and you destroy Christianity. Take it away, and you devitalize your New Testament, for it is the fundamental fact of that whole record.

It is related that in Europe, the great evangelist, Mr. Moody, was asked by a young minister, "What makes the difference between the success of your preaching and mine; one of us is wrong."

Moody said: "You have heard me preach and I haven't heard you, you tell me the difference." The minister answered: "You make a good deal out of the death of Christ. . . I don't think that has anything to do with it. I preach life."

Then Mr. Moody quoted him several scriptures declaring the atonement and asked the young preacher with respect

GENERAL CONFERENCE

to each, "What do you do with that?" He said in each instance, "I never preached that," and finally asserted: "I think the whole thing is a sham." Then said Mr. Moody:

"I advise you to get out of the ministry very quickly. I would not preach a sham. If the Bible is untrue, let us stop preaching, and come out like men and fight against it if it is a sham and untrue; but if these things are true, and Jesus Christ left heaven and came into this world to shed his blood and save sinners, then let us lay hold of it and preach it in season and out of season."

That is one of the things that admits of no compromise. It is of the "all or none" variety. The same record which recounts the miracle of the resurrection contains all we know about the moral teachings of Jesus. You can't very well repudiate it as to the one and enlist enthusiastic allegiance for it in respect of the other. Today is kept a memorial by all Christendom. The very commemoration of the day assumes the reality of the occurrence it signalizes, for you cannot commemorate an event that never happened.

THE great stumbling block to acceptance of the crucifixion and the resurrection, seems to be that they are thought opposed to natural law. But what is natural law? Who established it? It is conceded on almost all sides that there is a supernatural law operative in this universe. Who is to say that in effecting the purposes of God it may not transcend natural law? If you grant God at all, does it seem consistent to suppose that he set laws in motion which froze him outside of them and rendered him impotent before the works of his own hands?

We know so little about this wondrous world in which increasing knowledge only reveals vistas stretching further and further into the realm of the unknown that he must be a reckless man indeed who would dare affirm of his own finite wisdom what is and what is not possible with God.

In far too great degree the professedly Christian world has to its own obvious harm become apostate to the reality of the announcement, "He is risen from the dead." Take away belief in that reality and you make rubble of the foundations of faith and rob the disconsolate of their fairest hope.

The record tells of an occurrence when Jesus with his disciples and "much people" were entering the city called Nain. They were met by a funeral procession taking to his burial the only son of a widow. Having compassion upon that mother, Jesus bade her cease weeping and bidding the young man to arise from the bier He delivered him alive to her. As He stopped that funeral procession and restored the dead to life so by His death and resurrection He has stopped forever the triumph of death for all men.

To every weeping mother the empty

SUNDAY MORNING
SUNDAY AFTERNOON

tomb proclaims aloud the glad tidings that whether the bones of her child lie bleaching on Africa's hot sands, or find their rest in the bottom of the sea, or his body is lowered into the grave he shall be raised up again and live.

CHARLES A. CALLIS

(Concluded from page 282)

THE Savior, just before his ascension, said to his apostles:

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8.)

In pursuance of that glorious promise, Peter, James and John did come, as

heavenly beings, unto America, to the uttermost part of the earth, to the uttermost bounds of the everlasting hills, as Jacob said, when he blessed the tribe of Joseph; and there, declaring that they held the keys of the kingdom of God, and the keys of this last dispensation, they did lay their hands upon the head of Joseph Smith, and ordained him to the Melchizedek priesthood, fulfilling the promise of our Lord Jesus Christ.

This priesthood today is being magnified in a mighty work. By the power of this priesthood temples are built, and work for the living and the dead has been inaugurated, the gospel is being preached, and true to its mission, by the power of the holy priesthood, this church is preaching the gospel to every nation and kindred and tongue and people to prepare the way for the glorious second coming of the Son of God.

This I testify to, in the name of Jesus Christ. Amen.

SUNDAY AFTERNOON SESSION

JOHN H. TAYLOR

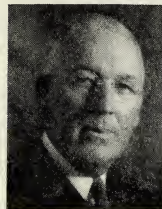
Of the First Council of the Seventy

Address delivered at the Sunday afternoon session of the 114th annual general conference, April 9, 1944, in the Tabernacle

I FEEL very grateful to President Clark for the kindly innovation that we have had in this conference, so that we who are going to speak have a few minutes to offer up another prayer to our Heavenly Father that he will not

leave us alone as we stand before the people.

I have listened with interest to the many splendid and inspirational remarks that have been given during this conference. I am quite certain that the inspiration that has



JOHN H. TAYLOR

come to us will be helpful in our lives, and that we will be able to do finer and better things than we have ever done before.

The church of God has always been a missionary church. Whenever the gospel has been introduced upon the earth, ways and means have been provided for the children of men to have the same opportunity for hearing and understanding the gospel, and of finding the peace and happiness that others have found because of their membership in the church. Seemingly the Lord has not been content to give

the gospel to any few people, but has always made it obligatory upon those who have received it to give it to others. We only find happiness for the blessings that we have received by seeing that other people have the same opportunity.

When Christ was on the earth, he organized his church, chose his apostles, and commenced his ministry among the people. He also chose a group of men called seventies, to assist in bringing the glad tidings of great joy to the people, and give them an opportunity of receiving salvation in the kingdom of God.

The last words that the Savior uttered as he finished his mission upon the earth were that his disciples should go into all the world and preach the gospel. When he was upon the cross, and was about to give up his life that men and women might live again in the presence of God, he said unto the thief who hung at his side: "Today shalt thou be with me in paradise." Seemingly, as soon as his spirit left his body, he then commenced a great missionary work among the spirits in prison. He went to open the doors not only to the people who had not lived according to the laws of the Lord, but to all good men and women who had lived the laws of the Lord, according to their best information and ability.

He made it possible for those on the earth to have comfort in the thought of salvation and forgiveness for their loved ones who had gone to the other side without a knowledge of the gospel. He brought the message to those in the spirit world that they should also have the opportunity of repenting of their sins and finding happiness, in the presence of our Heavenly Father.

We believe that as men and women go on the other side, they find opportunity and are assigned to proclaim this gospel of Jesus Christ, that men might not be found wanting as they stand be-

(Continued on page 342)

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JOHN H. TAYLOR

(Continued from page 341)

fore the judgment seat of God, even though they be in the spirit world.

We are trying to do all we can in using our temples to see that men and women find this comfort and blessing. You remember we received a letter not long ago stating that there were 100,000 names of men whose temple work had not been finished, and that they could not have all the blessings they might have if their work had been done. So the plea has been made that in this great missionary spirit of ours the men

shall do the work for these one hundred thousand whose names are already prepared and ready, that those on the other side might find the added blessings and the joys because of the temple work having been done for them.

I sincerely trust that our men will not be found wanting in this great missionary service.

THERE is another agency that has always been used in missionary work, and that is the foreign missions. We are doing all that we can with the few missionaries who are avail-

GENERAL CONFERENCE

able. Our ranks are practically depleted as far as the foreign missionaries are concerned. In mission offices we are having lady missionaries to take care of the business part of the work, but in a few months the boys will be back home and taken into the army.

It has been very fortunate that older men, sometimes with their wives, have seen the necessity, or at least they are taking hold of the opportunity that is presenting itself of going out into the world for six months, or even on a regu-



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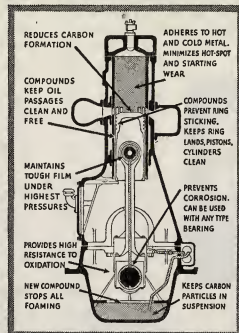
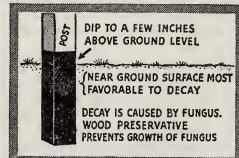
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lar mission. These older missionaries fill a great need caused by the exodus of our missionaries into the armed forces.

I am in hopes, and I am sure as a church we are all in hopes—that all the people will realize that the time is short and the harvest is still plentiful, and that we who hold the priesthood of the Lord ought to find opportunity, if there is any way possible, of going out and performing this work.

Another great missionary agency is carried on by the home missionaries in our stakes and in the mission fields. Men and women who are very anxious to bring the word of the Lord unto the people are giving good service. As was said the other day, we are finding very many people here in our home towns who are anxious and willing to hear the word of the Lord. I trust that we may be able to increase the number laboring in home missions.

I remember while I was in Nottingham on my first mission that we would go to Sunday School in the forenoon and Saints would take us home in the afternoon for our lunch, and then when lunch was over, all of us, missionaries and Saints, old and young, used to take our tracts, and go out for two or three hours and preach the gospel of Jesus Christ.

I am wondering whether we have taken advantage of every opportunity of preaching the word of the Lord. While we are busy and have many things to do, I am quite sure if we would only think about this matter more seriously, we would find times when this great body of priesthood could go out for at least a few hours and preach the gospel of Jesus Christ. I think it was in Washington Stake where the seventies' quorum had decided that on Sunday, after the morning services, they would go out and tract among the people. So they went in their automobiles and reached some of the outside places, and there they would spend two or three hours in preaching the gospel.

WHEN I go among our seventies and see the great body of men who have been in the mission field and are trained and experienced, wondering what they can do in their seventies' quorum, I ask why do they not develop ways and means of doing missionary work; why shouldn't all of us use part of the week or part of the month, in doing missionary work, to the blessing and salvation of our neighbors and friends.

I am thinking also of another great agency that is at work at the present time, and that is our boys, and young women, in the service of our country—boys who have been taken out of the mission field and sent in to do their part for their country. I have often thought, brethren, that if the government was only as wise as they thought they were they would rather insist that all the Mormon boys have an opportunity of doing missionary work before going in-

to the armed services, because every returned missionary who goes into the armed forces brings with him a testimony of the gospel of Jesus Christ. He brings with him the thought of cleanliness and splendiddness of life. He brings with him everything that ought to be in the hearts of men and women as they labor in the cause of their country. Our boys and girls are surely doing a wonderful and a splendid work as they associate with their companions in service.

They are clean fellows. Just recently, I met one of them at a bus stop in Wendover. I had gone into the eating place in the station. The place was crowded, and everybody, it seemed to me, was smoking or drinking, or gambling. As I went toward the door a young fellow in uniform came up to me, and said: "Brother Taylor, I am surely glad to see you. You ordained me a seventy when I went into the mission field." Just a young boy, yet the influence he had in that building and on the busses and on the trains was teaching the gospel of Jesus Christ to the people in the most splendid way.

May the Lord bless us, brethren and sisters, may the Lord help us, that we may feel the obligation in some way or somehow of bringing a knowledge of the gospel to the people who have not yet heard the gospel. If we will meet this requirement, great shall be our reward for helping others to understand the beauty of the way of life and salvation.

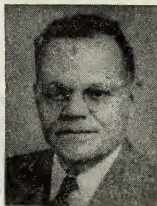
May this be our part, I pray, in Jesus' name. Amen.

MARION G. ROMNEY

Assistant to the Council of the Twelve

*Address delivered at the Sunday
afternoon session of the 114th
annual general conference,
April 9, 1944, in the
Tabernacle*

MY beloved brethren and sisters: I have repeatedly and earnestly sought the Lord that his spirit would be with me while I occupy a few minutes of these precious moments, and I ask you if you will please join your



MARION G. ROMNEY

prayers with mine, that this time may be profitable to us all.

I believe the phrase most frequently spoken in this conference has been "the spirit of the Lord." Nearly every speaker who has addressed us has expressed his

wish, his prayer, that the spirit of the

(Continued on page 344)



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MARION G. ROMNEY

(Continued from page 343)

Lord would direct what he said. Nearly every man who has offered a prayer, either an opening prayer or a closing prayer, has prayed for the same thing. I am persuaded that in these conference sessions we have had a rich outpouring of the spirit of the Lord.

The other day Brother Joseph Fielding Smith spoke of the spirit of the Lord that enlightens every man who comes into this world. I think the spirit of the Lord which we seek in administering the affairs of the church is more than that spirit. When I pray for the spirit of the Lord to direct me in this talk, I pray for the spirit of revelation, the help of the Holy Ghost. You know, the Lord said that we should have this spirit by the prayer of faith, and he said further if we did not have the spirit, we should not teach.

Nephi said on one occasion that "when a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men." I am persuaded that one of the deepest truths, the most glorious principles, revealed to the world through the restoration, by the Lord, through the Prophet Joseph Smith, was the doctrine that every man and every woman and every boy and every girl who has reached the age of accountability and has joined the church may have the spirit of the Lord, that is, the gift of the Holy Ghost, to guide him through his life. I mean by

this direct communication with, revelation from, God our eternal Father.

The Prophet Joseph Smith taught this in a wonderful way. In the last chapter, quoting Moroni, he told us how to get a testimony of the truthfulness of the Book of Mormon. We are not left to take the word and testimony of the Prophet and of the three and eight witnesses only, but he there told us that when we read the book, if we will ask God the eternal Father in faith, he will manifest the truth of it unto us, individually, I take it, by the power of the Holy Ghost, and that by the power of the Holy Ghost we may know the truth of all things.

You remember the occasion when Brother Newel K. Whitney was called to be a bishop in Kirtland. Brother Partridge was over in Zion at that time, as I recall. Brother Whitney was a great man, measured by the standards of the world, but when the Prophet told him that he was to be a bishop, he said that he could not see the qualifications of a bishop in himself. The Prophet said: "You need not take my word alone. Go and ask Father for yourself." At that slight rebuke, Brother Whitney went and asked the Lord. He heard a voice speak to him saying: "Thy strength is in me." This was a revelation to him, and "he straightway sought the Prophet, told him he was satisfied, and was willing to accept the office to which he had been called."

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Then you remember when the Prophet was asking for volunteers to come out to this western country to make a survey looking for a place where the Saints might come, he described what kind of men he wanted. He described what their equipment must be, and then he said: "I want every man that goes to be a king and a priest. When he gets on the mountain, he may want to talk with his God."

The Prophet Joseph Smith knew this doctrine was true; he knew from experience. He knew because he had had the experience of talking with God, our eternal Father. This great latter-day work, the restoration, opened up with a grand vision, referred to by President David O. McKay this morning, in which the Father and the Son came and appeared to the boy prophet, Joseph Smith. It came as a result of his prayer and his faith.

ABOUT a year and a half ago, I was given an assignment in the welfare work to travel around the church into all the stakes. I took with me the first volume of the *Documentary History of the Church*. As I read, I observed that when questions came to the mind of the Prophet Joseph, he straightway went and in mighty prayer asked the Lord for an answer to the questions. Then he would come back with an answer from the Lord in direct quotations. These quotations were the revelations which came during the restoration of the gospel.

Now, it is very important, my brethren, that we each live so that we can have this spirit of the Lord. Its importance did not cease with the death of the Prophet Joseph Smith. In 1879, two years after the Prophet Brigham Young had died, President Wilford Woodruff was down in the mountains of Arizona, traveling with Lot Smith. On one occasion, he had a vision or a dream in which he saw Brigham Young and Orson Hyde, and he asked Brigham Young if he would not come with him to Arizona and speak to the people. Brigham Young answered that he had done his talking in the flesh and that work was now left for Elder Woodruff and others to do. In his diary, President Woodruff quotes President Young as saying: "Tell the people to get the spirit of the Lord and keep it with them."

Brigham Young had a similar experience in his lifetime. In February, 1847, he had a dream in which the Prophet Joseph Smith appeared to him. It was a glorious dream. You will find it in the history of the church written by Brother Cannon. Brigham Young expressed his sorrow that he was separated from the companionship of President Smith, the Prophet, and asked him why he could not come with him. The Prophet told him he would have to wait awhile.

Then Brigham Young asked him if he had a message for them, and the Prophet stepped toward him, looking very

earnestly, yet patiently, and said (I quote from the words of the Prophet in that dream of Brigham Young's):

Tell the brethren to be humble and faithful and be sure to keep the Spirit of the Lord, that it will lead them aright. Be careful and not turn away the still, small voice; it will teach them what to do and where to go; it will yield the fruits of the kingdom. Tell the brethren to keep their hearts open to conviction, so that when the Holy Ghost comes to them, their hearts will be ready to receive it.

That is one way, brethren, to get the spirit of the Lord, and it is one absolute requirement to keep our hearts open to conviction, so that we can hear the word of God and receive the Holy Ghost's promptings when they come. It is a terrible calamity for men or nations to become laws unto themselves. You know, the Lord said: "That which seeketh to become a law unto itself . . . cannot be sanctified by law, neither by mercy, justice, nor judgment, therefore they must remain filthy still."

The Prophet, in this statement to Brigham Young, continues:

They can tell the Spirit of the Lord from all other spirits—it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts, and their whole desire will be to do good, bring forth righteousness, and build up the kingdom of God.

When I read that, I thought of the experience of Enos, the son of Jacob, as related in the Book of Mormon. He went onto the mountain top and prayed with all the energy of his soul that he might have a knowledge of the goodness of the Lord about whom his father, Jacob, had told him, and the Lord spoke to him and said: "Enos, thy sins are forgiven thee." And Enos then asked how it could be, and the Lord told him because of his faith on Jesus Christ whom he had never before seen nor heard. Then there came over Enos the feeling for his brethren, and he prayed with all the energy of his soul for them, first for the Nephites and then for the Lamanites. I thought how true this is, that when a man has the spirit of the Lord, his whole desire is for righteousness and to build up the kingdom of God.

The Prophet Joseph continued:

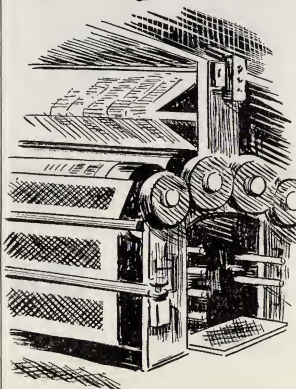
Tell the brethren if they will follow the Spirit of the Lord, they will go right. Be sure to tell the brethren to keep the Spirit of the Lord; and if they will, they will find themselves just as they were organized by our Father in heaven before they came into the world. Our Father in heaven organized the human family, but they are all disorganized and in great confusion.

Now, I skip a part and close with this statement: "Joseph again said to him, 'Tell the people to be sure to keep the Spirit of the Lord and follow it and it will lead them just right.'"

Brethren, if we are to be led just right, through these perilous times in which we live, we must keep our minds open and have the spirit of the Lord. The gift of the Holy Ghost must be operative in us. God bless us to this end, I humbly pray, in the name of Jesus Christ. Amen.

(Conference continued on page 346)

More Than Newsprint And Ink

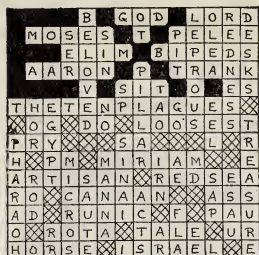


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Salt Lake Tribune



(Continued from page 285)

the solemn command brought down from the thundering of Mount Sinai: "Remember the sabbath day, to keep it holy." So far as I know, that commandment has never been rescinded nor modified. To hunt and fish on the Lord's day is not keeping it holy. To plant or cultivate or harvest crops on the Sabbath is not keeping holy the Lord's day. To go into the canyons for picnics, to attend games or rodeos, or races, or shows, or other amusements on that day is not to keep it in holy remembrance.

Our Savior said:

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be the least in the kingdom of heaven. (Matt 5:19.)

Strange as it may seem, some of our brethren, faithful in all other respects, seem to justify themselves in missing their sacrament meetings, and their stake conferences, in order to beat all the other hunters into the wild life area when the season opens. The church favors legitimate recreation, and urges its people to organize picnic parties and to enjoy the great outdoors for the fellowship that it offers, but with six other days in the week, the Sabbath certainly need not be desecrated.

Good clean plays and pictures are certainly not objectionable, but on the other hand they add to our education and to our entertainment in a wholesome way, but certainly our people can ill afford to spend funds and time to go to more of such activities than can be attended on the other six days of the week.

There is a time and a place for all worth-while things. Are we giving up and making a sacrifice? Is it self-denial? I think it isn't so much a matter of giving up things; it is a matter of shifting times and choosing seasons.

The word of the Lord is very definite and final, and comes with tremendous force when he says:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (D. & C. 59:9.)

This is a day when our every lapse is blamed on the war. Perhaps there are times and conditions when we must work seven days of the week, when industry or the exigencies of war require it, but are we sure that we do not sometimes work on the Sabbath when not necessary, for the "time and a half" that is given, for the additional funds it provides?

Remember the Lord said: "Six days shalt thou labor and do all thy work: but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work." You note here the command is two-fold; it is definite that you shall labor the six days—no place here for the idler or for loitering on the job or for absenteeism. And equally strong

is the command that on the Sabbath "thou shalt not do any work." Even in modern times the command has come again through a modern prophet:

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart. (D. & C. 59:13.)

It is not enough to refrain from doing the things which would keep the day from being kept holy, but there are some very definite things that we should do to honor the Sabbath. We are required to go to the house of prayer, we are to offer up our sacraments unto the Most High; we are to fast and pray at the proper times; and we are to stand in holy places; we are to rest and to worship.

By resting is not meant the indolent lounging about the home all day or putting around in the garden, but a consistent attendance at meetings for the worship of the Lord, drinking at the fountain of knowledge and instruction, enjoying the family and finding uplift in music and song. One good but mistaken man I knew claimed that he could get much more out of a good book on Sunday than he could get in attending a sacrament meeting, saying that the sermons were hardly up to his standards.

But I say we do not go to Sabbath meetings to be entertained or amused; we go there to worship the Lord. It is an individual responsibility, and regardless of what is said from the pulpit, if one wishes to worship the Lord in spirit and in truth, he may do so by attending his meetings, partaking of the sacrament, and contemplating the beauties of the gospel. If the sacrament meeting is a failure to you, you are the one that has failed. No one can worship for you, you must do your own serving of the Lord.

Now that spring is here and summer will soon follow, our presiding brethren throughout the church might anticipate the problems of Sabbath desecration and encourage a program of substitution.

Encouragement could be given to week-day sports and picnics and shows, and the brethren could be urged to plan their hunting and fishing trips during the week days, avoiding the Sabbath, instead of including it in their itinerary.

A seminary group once planned a service in the tops of the mountains, and they felt wholly justified for the excursion since they had planned a testimony meeting to be held as a part of it. They did have their meeting and a spiritual hour was enjoyed, but after the hour, the picnic was eaten, the young people in their rough mountain clothes and slacks hiked and climbed, and turned the balance of the day into one of the usual fun and frolic. Certainly, it was not a holy day, the one hour of devotion did not keep it from becoming a holiday.

A Scout council was wont to arrange their summer camp so that the Scouts

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were moving to the camp on one Sabbath and from it on the next. Our Latter-day Saint boys were deprived of their priesthood activities for two Sundays, and still were getting no scouting on those days. A friendly suggestion to the council authorities brought about a change, so that the camp period ran from week day to week day, and the one Sunday in between was devoted to a spiritual service for the boys who were in the camp.

Much can be done to substitute week-day activities for Sunday ones. Great good can be done by an educational program anticipating and preceding the period of likely breaking of the Sabbath.

Let us follow the Prophet Joshua—it is one of my favorite passages of scripture—he said:

Now therefore fear the Lord, and serve him in sincerity and in truth . . . choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord. (Joshua 24:14, 15.)

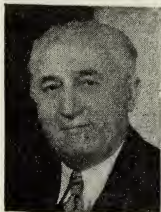
That we may live the commandments of God and teach men so, that we may pay our devotion to the Most High and keep the Sabbath day holy, I pray, in the name of the Lord Jesus Christ. Amen.

ALMA SONNE

Assistant to the Council of the Twelve

Address delivered at the Sunday afternoon session of the 114th annual general conference, April 9, 1944, in the Tabernacle

MY brethren: I pray for the good spirit spoken about by Elder Romney. It is a great privilege and a blessing, and certainly a great inspiration, to be in attendance at a session of the conference. This opportunity is becoming increasingly more precious.



ALMA SONNE

I rejoice in the fact that the messages of this conference have gone out to the nation, and have reached the homes and the firesides of the families in this Intermountain region. The reports given and the remarks made indicate that the church moves on. It is solid, sound, and progressive. It will continue to move on, and go forward to meet the demands and the requirements made upon it.

The coming forth of Mormonism is the greatest event of modern times, and

it will be so regarded in the future by the unprejudiced writers of history. It has survived every storm of opposition; it has never gone backwards; it has never retreated from its high aims and purposes.

We have been urged by previous speakers to adhere to fundamentals. Such admonition, it seems to me, is timely in a day of war and upheaval. It is so easy for a people to side-step fundamentals. This is especially true in times of stress when they become impatient and lose their powers of endurance. What could be more fundamental than the doctrine of the resurrection, discussed with such force and eloquence this morning? What could be more fundamental than the Ten Commandments mentioned by President George Albert Smith, and by Elder Spencer W. Kimball this afternoon? The violation of these commandments has brought destruction and sorrow, not only to men, but nations. What could be more practical and fundamental than the Sermon on the Mount, quoted in part by President McKay the other evening?

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. (Matt. 7:1, 2.)

It is a sound doctrine, brethren; it is fair and just.

What could be more basic to human welfare than Joseph Smith's declaration, in the articles of faith, that men will be punished for their own sins and not for Adam's transgression. It places upon men the responsibility for their soul's salvation. Such a teaching is productive of good works, and conducive to right living. The responsibility resting upon the church has never been greater. It rests heavily upon the ministry of the church. It calls for a great service, an unswerving devotion, and a supreme faith.

The wayward and the careless must be warned and admonished in the spirit of kindness and brotherly love. Some of them are our neighbors and friends. Our love for them demands that they be brought back into the fold of Christ. Their faith must be revived, nourished and strengthened.

Without that simple, trusting and abiding faith, characteristic of a true Saint, no one can know God or comprehend the gospel; and there is no substitute for the gospel. All the theories, sophistries, and plans of men devised to the contrary have failed, and will continue to fail.

As a result the world stands today on the brink of despair and destruction. Characteristic of our day and time is the weakening of the moral fiber of men and women, referred to many times by the speakers: a departure from long and well-established standards of conduct, a disregard for the old-fashioned virtues, despite the fact that they are sacred and binding upon humanity, and have been itemized and set up by holy prophets for the guidance of God's children. (Continued on page 348)



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ALMA SONNE

(Continued from page 347)

THERE has been a breaking away from church and religion; skepticism, unbelief, and infidelity have become the boast of the learned and the sophisticated. What does it mean, my brethren? Does it mean that the pillars of civilization are crumbling?

I read recently a book written by Dr. Frank Munk called *The Legacy of Nazism*. In it he makes this statement, which is the concluding paragraph in the book:

A world is adrift—Europe has completely lost its moorings. Economically, socially, spiritually, only the grass-root things remain. We must begin anew. A new civilization is being born in blood and unspeakable suffering. Ultimate and eternal values alone will survive the carnage.

He concludes his book by quoting a verse from the famous speech of Paul to the Athenians when he said:

He giveth to all life, and breath, and all things. And has made of one blood all nations of men for to dwell on all the earth.

In his book he also speaks of a chance, with the inference that it is to be a slight chance, that the accumulations of centuries in art, literature, culture, and in human progress can be saved.

"Things are not altogether well with us," said the Archbishop of Canterbury recently, when speaking to the British nation. "The decline in honesty has been very sharp and steep," he said, "and our standards of conduct in matters of sex is very lax. These things," he points out, "will bring terrible consequences, if we will not change our outlook, or in the old phrase, repent." Old England with its culture, with its power and wealth, mighty in achievement, along with an unparalleled history, like other nations, must repent or perish.

A short time ago I read a book written by Beverly Nichols, in which he discusses organized vice, the curse of drink and the widespread outbreak of criminality in England and America. The author said: "The facts as I have stated them are true, and the reason they are true is because the parents in question have failed most criminally to set before their children the picture of Christ." He then calls attention to the fact that once that picture hung on the wall, but the repercussions of war blew it off.

"The time has come," he concluded, "to hang that picture once more on the wall, to see if we can learn any message from the eternal eyes." Surely a great inspiration will come from a picture so beautiful and so stainless.

There is nothing left, my brethren, to direct and sustain humanity except the perfect life of Jesus, his gospel of peace and love, and his matchless and powerful leadership.

I quote in closing the words of scripture from the book of Revelation:

Fear God, and give glory to him; for the

GENERAL CONFERENCE

hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

May we do so, I pray, in the name of Jesus Christ. Amen.

JOSEPH F. MERRILL

(Continued from page 281)

Then, brethren, something happened. The most glorious experience that I have received, came. In answer to my question I heard as distinctly as anything I ever heard in my life the short, simple word: "Yes." Simultaneously my whole being, from the crown of my head to the soles of my feet, was filled with the most joyous feeling of elation, of peace and certainty that I could imagine a human being could experience. I sprang from my knees, and jumped as high as I could, and shouted: "O Father, I thank thee." At last an answer had come. I knew it.

Why did it not come before? I have thanked the Lord many times since that he withheld the answer. A few days after that, Father said to me: "Would you like to go to Salt Lake City and attend the University of Deseret?"—a secret wish of which I had said nothing. I had finished, the spring before, what is equivalent in this day to a junior high school course, nothing more in the town. I wanted to go on and now I could. And as it turned out, after graduating at the University of Deseret, I went east and completed nine years of work in the field of science in four of America's leading universities.

Had I gone without an answer to my prayers at that critical moment in my life I might have forgotten to pray. But I think that I am here today—I think that I have been preserved in the church, perhaps, because the answer to my prayer came at that critical moment, since which time never has a day passed that I have forgotten to pray. And as long as memory lasts I cannot forget the thrilling experience of that night.

Now, brethren and sisters, that answer to my prayer was a revelation. What did I want to know? I had learned that Joseph Smith, a fourteen-year-old boy, went into the woods to pray. Fulfilling the conditions necessary to get an answer, he had received the most glorious vision that records give us any knowledge of. He knew that God lives; he saw him; he heard him. He knew that Christ, whose resurrection the Christian world celebrates today, also lives. He saw the Christ, his Redeemer; he heard his voice. There was certainty in his soul.

I wanted to know, too, of my own self whether God lives. I believed he would give me a testimony. I have had many testimonies since. Brethren, I do know.

Now, brethren, all of you who are here, doubtless could relate experiences similar to what I have related. You know, all of you. You are the key men in the church of God. You come

from all over America, you are the leaders. Every one of you knows, and you can testify. That is one characteristic of the membership of this church—we know we know! And therein lies the strength of the church.

But because we know, brethren, we are bound. There are obligations imposed by our certain knowledge that we cannot logically escape. Obligations to do what? Keep the Lord's commandments is the answer. We have heard it said in this conference of the leadership in the church that the Lord's way of life, if followed by the people, will bring peace to the earth. Wars will cease, and contention will end; but when are we willing to follow the Lord's way of life? Until we do, we shall not have peace; because the evil one is here, and he has under his power the great majority of our Father's children, and through the exercise of that power he is leading them away.

We have heard about some of the delinquencies of youth; and we have also heard it stated here, a correct statement, that youth is delinquent, boys and girls are delinquent, because grown-ups are delinquent. Boys and girls see what their elders do, and naturally they follow in their footsteps.

We have heard references, here, in this session, to the violation of the sanctity of the Sabbath day. What must we do in these modern times to keep holy the Sabbath day? The law of the Sabbath was given to ancient Israel, when conditions were vastly different. What does it mean to keep holy the Sabbath day in our times? Well, we may not only read the answer in the Doctrine and Covenants, but a century later than this revelation we may also read a signed statement by the presidency of this church in the editorial columns of *The Deseret News* of a few years ago what it means to keep holy the Sabbath day in our times. We grant to the first presidency the right and duty to interpret our doctrines and indicate what our practices should be in harmony with them. According to that declaration, we may not go to movies, or any other kind of commercial entertainments on Sunday; we may not go hunting, we may not go fishing, we may not do multitudes of things that even our people do. And why do they do them? Let each individual ask himself that question.

How can one who knows that God lives and can testify that he knows, think of getting his gun and hunting trappings and go out on the Sabbath day into the mountains to hunt deer, or out into the fields to shoot pheasants? How can he think of getting the fishing tackle ready and go out onto the streams and spend the day of the Lord in fishing and in pleasure?

WELL, we do many things, brethren, violative of divine commandments. Why do we do them? In the

(Continued on page 350)

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Salt Lake City, Utah

JOSEPH F. MERRILL

(Continued from page 349)

light of our testimony we cannot do them guiltlessly, can we? Are we not obligated by those testimonies to live the Lord's way of life? What shall we do?

Love the Lord our God with all our might, mind, and strength. But can we do this really without striving to the extent of the will power that the Lord has given to us to keep his commandments?

And the second great commandment is like unto the first: we must love our neighbors as ourselves; which, as we know, rightly interpreted means our fellow men. But if we are going to love our neighbors as ourselves, we must treat our neighbors as we would like to be treated were the circumstances reversed. In other words, we must live the Golden Rule. And until men are willing to live the Golden Rule far more completely than they are living now, we shall not have peace in our nation or in the world.

Yet we talk of winning peace after we have won this global war. We won the first World War, but we did not win the peace, it is said. We may win the second World War, but we will win the peace only when we are willing, at least measurably, to live the Lord's way of life. The Lord help us that we may be able to do that, I pray, in the name of Jesus Christ. Amen.

J. REUBEN CLARK, JR.

Of the First Presidency

ON the advice of their physicians, we have not asked President Samuel O. Bennion, of the first council of the seventy, nor Bishop Marvin O. Ashton, of the presiding bishopric, to speak at this conference. We have been happy to have them with us at nearly all the sessions.

Word from the hospital tells us that President Rufus K. Hardy, of the first council of the seventy, is much improved, for which we give thanks to the Lord.

We shall now ask President David O. McKay, of the First Presidency, to speak to us for a few moments at the close of this conference.

DAVID O. McKAY

Of the First Presidency

AT the conclusion of this great conference I think it is fitting, first, to express appreciation of the services rendered by our wives, mothers and sisters, who have remained at home to take care of household duties,

GENERAL CONFERENCE

and to carry on other responsibilities of farms and businesses while we have been here receiving instructions regarding our spiritual work.

I speak for myself when I say that too seldom we stop to tell our wives how much we think of their help and support. We feel it, but in the busy work-a-day life, we do not stop to say how much we love them. We can now, here in priesthood meeting assembled, speak to those who are listening, at least, and tell them we are not unmindful of their inspiration and help.

I hope each one of them deserves the tribute paid to his wife by a Scotchman who, in a dilatory way, had waited until she was gone before he expressed just how much he appreciated her. His tribute lies more in the implication than in the expression: "She was . . . Words cannot tell what she was—Think what a good wife should be. She was that." No matter what virtues or how many you might apply to womanhood, you would be but enumerating the virtues of his wife.

We owe much to our wives—

Helping and loving and guiding.

Urging when that were best.

Watching and guarding, whispering still,

Win you can—and you must, you will!

God bless them, keep them strong in the faith, and give them power to train our children in the ways of righteousness; for, after all, "the mother makes us most."

BRETHREN, we have listened to many glorious instructions. It is now for us to remember that better than to know what is good to do, is to do it. Shakespeare says:

I can easier teach twenty what were good to be done than to be one of the twenty to follow mine own teaching.

PARABLE OF THE SOWER

With the idea of application in mind, it is well to remember the parable of the sower. Some seeds, Jesus tells us, fell by the wayside, and were trampled under foot or devoured by fowls. Other seeds fell on the rock, sprang up, but, having no root, died. Other seeds fell among thorns and thistles, which choked out the seed. But some seeds fell on good soil and brought forth an hundred fold.

The disciples asked the Savior what he meant by that parable, and that is one that Jesus explained, saying: The seed is the word of God. Those by the wayside are those that hear, but then Satan comes along and deceives and misleads them. They on the rock are persons who receive the word gladly, but who have no root, and when temptation comes, fall away. The seed that fell among thorns and thistles is the seed that falls in the hearts of men, who, when they have heard, permit it to be choked by the cares, and the riches and pleasures of life.

But the seed that fell in good soil was the seed that fell in honest and good hearts who, having heard the word, keep it and bring forth fruit with patience.

We trust those who have been assembled here, and those who have listened, fall into the fourth class, who receive the word of God gladly, and will cultivate it to bring forth abundantly.

To the officers of the church, the best way to achieve this is to discharge at least three great responsibilities which are ours. The first is the responsibility to set a proper example. Example is the best and most effective way of teaching. Let us be exemplary in our speech. No true leader of the church will ever profane the name of Jesus, especially in the presence of his sons or the presence of any other young people. Profanity is a vice. I know of no country in the world where that vice is so prevalent as here in the United States. The Latter-day Saints are not free from it. Our duty is to set a proper example in reverence.

We can set a proper example by speaking well of others. The Lord has admonished us not to engage in backbiting. I commend that simple little hymn, too seldom sung, "Nay, Speak No Ill."

Nay, speak no ill, a kindly word
Can never leave a sting behind;
And oh, to breathe each tale we've heard,
Is far beneath a noble mind.
Full oft a better seed is sown
By choosing thus the kinder plan,
For, if but little good is known,
Still let us speak the best we can.

Then speak no ill, but lenient be
To others' failings as your own;
If you're the first a fault to see,
Is far beneath a noble mind.
Be not the first to make it known.
For life is but a passing day,
No lip may tell how brief its span;
Then, O the little time we stay,
Let's speak of all the best we can.

Another worthy example is exercising self-control—controlling our temper by not speaking angrily in the home. Let calmness be characteristic of our home life. If we do this, we shall be setting a proper example to the world.

SECOND, then there is the responsibility of guardianship, of being shepherds. That is what the priesthood means. Guard well those who have been put in your keeping. "Feed my sheep," said the Savior to Peter. "Feed my lambs," he repeated. "Feed my sheep."

And the third obligation, so to live that we may merit the companionship and guidance of the Holy Spirit. Such guidance is a reality. Every officer in the priesthood is entitled to it if he lives to merit it. That is a great, sublime privilege of membership in the Church of Christ. We sometimes have it, but we do not heed it. I am speaking to myself when I say that, for I nearly lost my life by not heeding it. I once received

a warning just as distinct as anything that has ever come into my life. "Go up to the bridge and back." When I reached the bridge, I thought we should go farther; I let my own judgment supersede inspiration; and if it had not been for the blessings of the Lord following the accident, I should not be here today.

God help us, brethren and sisters—those who are listening in—to be true to the responsibilities that membership and position in the Church of Christ entail. I pray that the spirit of unity, the spirit of peace, the spirit of mutual confidence that has pervaded the sessions of this, the one hundred fourteenth annual conference, will go with us to our homes, to our wards, throughout the stakes and the missions of the church, and that God's blessings will attend Israel everywhere, in the name of Jesus Christ. Amen.

J. REUBEN CLARK, JR.

Of the First Presidency

BRETHREN: We come to the conclusion of a great conference. Certainly I, in my lifetime, have not attended a greater, and in some respects I think this is the finest of any at which I have ever been present.

I just want to say one word: I think the quotation I shall use will typify the spirit of this conference. On the evening of the meal of the Passover chamber, after the apostles had assembled, after they quarreled a bit among themselves about precedence, after the Savior had washed their feet, after they had eaten the Paschal Supper, after Judas had gone to work out the betrayal, after the Savior had instituted the sacrament, he then preached some great discourses. The last one before they left the chamber related to the Comforter, the Holy Ghost, and I am reading from John 14: 26-27:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The Holy Ghost has been with us during this conference, and also the gifts of the Holy Ghost, and may that Being continue with us, that to us also he may bring all things to our remembrance, whatsoever we have heard here at this conference.

Then the Lord continues:

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

May that peace and that comfort and that consolation go with us to our homes and be with us until we meet again, I humbly pray, in the name of Jesus Christ. Amen.



FOOD IS one of our mightiest weapons of war. Make every crumb and drop of it fight for freedom! So this spring, plan a bigger, better victory garden. Or devote your spare time to helping on a farm, or in a processing plant.

And at home, or when eating out, remember that America's food supply is shorter than we realize. Don't order more than you can eat—then eat all that you order!

Food Fights for Freedom!



HOTEL UTAH
GUY TOOMBES, Managing Director
★ ★ ★ ★ ★

Your Page and Ours

The Improvement Era,
Advertising Manager.

Dear Sir:

YOU may be interested to know of an incident in which an advertisement in *The Improvement Era* resulted in the sale of several garden plows to gentiles in Illinois.

Through my friendship with many of the splendid young men and women of your faith who have come to our community as missionaries, I was led to become a regular reader of the *Era*, which comes to my office. Two of my associates read it also, and, finding an advertisement of a garden plow now unobtainable in Illinois, persuaded a neighboring hardware dealer to place an order for several of the implements—which arrived in due course and gave great satisfaction to the buyers.

With all friendly wishes for your publication,

Sam Tucker,
Editor, Editorial Pages,
Decatur Newspapers, Inc.

Decatur, Ill.,

Withstands Heat

A rich asbestos manufacturer built a fine house just across the street from the residence of a sweet spirited old lady, and his family proceeded to enjoy themselves in what seemed to her a very worldly fashion.

But the old lady was never known to speak ill of anyone, even when her neighbors played tennis on Sunday. She only said:

"Dear me, they must have great faith in their asbestos."

Count 'Em

Teacher: "How many sexes are there?"

Little Boy: "Three."

Teacher: "What are they?"

Little Boy: "The male sex, the female sex, and the insects."

Probably Did

Doctor: "Mrs. Mac, did your teeth chatter when you felt the chill coming over you?"

Mrs. Mac: "I dinna ken, doctor; they were lyin' on the table!"

Safety First

Cop: "Lady, don't you know this is a safety zone?"

Lady: "Surely; that's why I drove in."

Careful, Boy!

There is one thing worse than a wife who can cook and won't; that's a wife who can't and will.

Unconventional

"I turned the way I signaled!" indignantly said the woman after the crash.

"I know you did," answered the man. "That's what fooled me."

Love Never Changes

"Love-making is the same today as it was in ancient times."

"What makes you say that?"

"I've been just reading about a Greek maiden who sat and listened to a lyre all night."

Mad Hatter

Mrs. Schmaltz: "Don't you think my new hat is a perfect fit?"

Mr. Schmaltz: "Fit! It's a convulsion!"

The Talkies

Customer: "Are you sure this parrot can talk?"

Dealer: "Talk! Why, a woman's club sold him to me because none of the members could get a word in."

Hot on the Trail

"What is an undertaker?"

"An undertaker is a man who follows the medical profession."

A Different Version

"Yes," said the great man, "I woke up one morning and found myself famous."

"It was slightly different with me," sighed the other. "I found myself famous—and then I woke up."

Dear Editor:

Miami, Florida

TODAY I received the *Era* and it was such a reassuring feeling to once again have a copy in my hand. It was as though it bridged the gap between myself and the people of the West. It sort of sets the topsy-turvy world straight again.

Sincerely

Emelia L. Wurzbach, S 2/c

Dear Brethren:

Fort Ord, California

LET me use the "Your Page and Ours" for the opportunity to give thanks to those at home responsible for my gift subscription of *The Improvement Era*. I received my first of the year's subscription of the finest magazine a man in my position can read.

The first article I noticed was the "Religious Attitudes of Noted Men," written by Leon M. Strong. I believe (correct me if I'm wrong) that he is the same man who was my Seminary teacher at the Sugar City, Idaho, high school nearly four years ago. Let me assure you that no finer man nor a more intelligent man could be contributing to the fineness of our magazine.

Respectfully yours,

Cpl. Victor L. Mason

Dear Brethren:

Bloomington, Illinois

WHEN I was in the Southern States forty-six years ago, we knew nothing about kodaks. Neither did we know what an automobile was. Nor were the roads paved, and we had no headquarters to stay in. We traveled then strictly without purse and without scrip. Wherever night overtook us, there we sought shelter. All we possessed we carried in a small grip eight by twelve inches in size. Our umbrellas, stiff hats, and Prince Albert coats were a warning to everybody that we were "Mormon elders." People in the South were very anxious to hear about religion in those days, and yet we suffered much persecution. Today it is different—people don't care much for religion, but they are very kind, and treat us wonderfully. It's a great honor and a privilege to be a missionary, especially at my age (sixty-four), to enjoy good health and friendship.

Cordially your brother and friend,

(Signed) William M. Hansen,

Northern States Mission

New Guinea

Dear Editors:

ESPECIALLY helpful to us in the army church work are the editorials in the *Era*. They certainly fulfil for us the expectation of President Grant, who once said that every copy had at least one article worth the price of the year's subscription.

Chaplain Reed Probst, U.S.A.

Farmers who have known us for years will tell you this:

You don't have to dicker over price when you deal with the Safeway people—they always pay as much or more for your farm products than you can get anywhere else.

Another point: Safeway never "stays off the market" in order to get a better price. They buy what they need, and keep on buying regularly.

PEOPLE sometimes ask us: *How can you do it?* How can you pay farmers top prices and at the same time offer your customers money-savings?

There's only one answer to it. For 27 years, we Safeway people have been simplifying and improving the ways of getting food to market.

We've eliminated a lot of "waste motion," cut out needless costs in-between the producer and the consumer.

By doing so we have saved money to benefit the grower and consumer alike.

Today the Safeway sys-

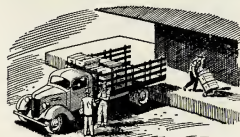


tem of food distribution is recognized as a great national asset. Everybody benefits by the straightest possible road to market—in war or peace.

Better buying set-up

You'll be interested to know we have recently separated the job of buying from the job of distributing—by setting up specialized buying divisions. Regional offices of these new Safeway buying divisions are being spread out over the country. This works to

give farmers closer contact with our buyers. And in many cases our new buying divisions



operate local receiving and packing sheds so you can deliver in smaller than carlot quantities.

All these buying divisions operate exclusively for Safeway stores. All follow our buying policies. And none of them collect or accept commissions, allowances or brokerage.

SAFEGWAY

The neighborhood grocery stores

P. S. Since you buy foods as well as produce them—it will interest you to know that close to a third of all our retail store customers are farm folks. We invite you to shop at your Safeway for one full month... and compare what you save.

Plant your idle dollars
in War Bonds—and grow
security for tomorrow!

BUILT TO ENDURE . . .

Like a great building, strong and true in every rock and timber, resting on a sure foundation deep-bedded in the earth, providing comfort and protection for all who enter . . .

So life insurance is an enduring structure for the protection of your family in a time of need

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